REPORT OF PROCEEDINGS

OF THE

THIRTEENTH

ANNIVERSARY MEETING

OF THE

American Christian Missionary Society.

Held in Cincinnati, October 22, 23, 24, 1861.

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1861.

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PROCEEDINGS.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY met in its thirteenth annual session at Christian Chapel, corner of Eighth and Walnut streets, in Cincinnati, on Tuesday afternoon, October 22, 1861, at 2 o'clock.

The President, Alexander Campbell, took the chair, and called to his aid Isaac Errett, Vice President.

The meeting was opened by reading the 28th chapter of Matthew, and singing and prayer. The names of members of the Convention, including life directors, life members, annual members, and delegates from State meetings and churches, were then enrolled, and contributions from churches, State meetings, and individuals were paid over to the Corresponding Secretary. The following are the names enrolled:

KENTUCKY— Wm. C. Holton, L. A. Walton, Beasley's Creek; D. Craig, Nellie F. Craig, John Bain, John Maddox, Wm. Snyder, —— Boker, M. King, and Sister King, Milton; J. Brown, S. Brown, Mrs. E. Brown, Mrs. Elizabeth Brown, Dr. Brown, B. Blantlin, A. Toon, Mrs. Sarah Ross, Miss Crawford, and Miss Toon, New Liberty; J. A. Meng, Flemingsburg; J. Z. Taylor, Maysville; R. C. Ricketts, jr., Mayslick; Z. F. Smith, Lexington; John Smith, Georgetown; Aylet Rains, John Shackelford, Paris; Joseph Wasson, Wm. Van Pelt, jr., and Deborah Van Pelt, Lexington; Henry Pangburn, Washington; J. M. Power, Maysville; A. Ward and Eliza Ward, Winchester; S. G. Payne, Warsaw; Mrs. M. G. Runyan, Mayslick; Mrs. Boyd, Dover; Mrs. A. Kellogg, Susan Brokaw, Ludlow; J. H. Smith, Alexandria; Mrs. E. Henderson, Julia P. Slaughter, Geo. C. Slaughter, Kate Redding, May Henry, Louisville; Thos. White, Bro. Chowning, New Liberty; Charles A. Farra, Lewis A. Farra, David Neal, and Edward Allen, Jessamine Co.; Thomas Butler and Mary Ann Butler, Louisville; J. R. Hewlett, Maysville; John Rogers, Carlisle; Jesse Lindsay, Ghent; John Allen Gano, Bourbon Co.; Eveline White, New Liberty; Robert Miner, Augusta; Eliza A. F. Eversole,

Maysville; L. A. Steelman, Dover; Sarah Halbert, Poplar Flat; J. E. Cadwallader and F. M. Perkins, Toelsbury; L. M. Harkelrodes, Mary Gedge, E. M. Lebree. W. B. Mooklar, Covington; Lucinda Holton, Maysville; S. A. Stallcross, Greenupsburgh; M. A. Day, Lynn; L. A. Honaker, Greenupsburgh; E. T. Porter, Elizaville; Prof. L. L. Pinkerton, Harrodsburgh; D. P. Henderson, Louisville.

OHIO—A. Lease, Bellefontaine; H. Wilson, Wm. H. Hendrickson, M. Ann Wilson, Mary Wilson, and Elizabeth Doyle, Manchester; J. P. Turner, Maria Turner, New Corwin; D. F. Pullim and Isabel Pullim, Nevin; Wm. S. Morris, Bellbrook; R. P. Morrison, J. Wisecup, Dunbarton; W. H. Ozier and Dr. James Hopple, Moscow; Thomas K. Fenner and W. P. Prill, Fidelity; Wm. J. Holton, Aberdeen; Rebecca Allen, Fanny Ellinger, Logan Co.; Jane Thomas and Betty Davidson, Higginsport; Lizzie J. Crispin, Wayneville; G. T. Wilson, S. S. Doyle, Joseph Wilson, Manchester; Sarah Price, Elizabeth Cook, Beaufort; Joseph King, New Lisbon; Dr. John P. Robison, Bedford; E. H. Hawley, Mentor; John Underwood, jr., John J. Palmer, Rachel Palmer, Bellefontaine; T. M. Walker, Middleburg; Jesse Roberts, Harper; S. Bently, Aberdeen; Ann Herman, Yellow Springs; A. N. McReynolds, Erwin; E. Olewine, Yellow Springs; Mrs. Harriet Boggs, Milford; Mrs. Sarah Lefferson, Middletown; Ulysses Claypole, Tapper's Plains; —— Bryan, Hiram Swaim, McArthur; Elder Harvey, Athens; Lathrop Cooley, Royalton; Alexander Pickard, Chalfant; M. Deford, Clermont Co.; John S. Cook and J. Harrison Jones, Bedford; S. D. Garvin, Oxford; R. R. Sloan, Mt. Vernon; S. R. Willard; Henry Evrett, Mt. Vernon; John Blair, Leaverings; Elizabeth Rhinehart; L. M. Harvey, Morgan Co.; R. M. Bishop, Mrs. Mary Bishop, George W. Bishop, Wm. S. Dickinson, S. W. Reeder, C. H. Gould, Judith Parsons, James Magill, Prudence Magill, Mrs. Suydam, Garrett Vanausdol, Amanda Ferris, Ella Poor, Sarah Spencer, Benjamin Franklin, Mrs. Franklin, J. F. Mills, Mrs. P. Mills, Mrs. Boake, Mrs. H. L. Ludlow, Dr. M. H. Slosson, Dr. S. E. Shepard, D. S. Burnet, Mrs. D. S. Burnet, Jacob Burnet, Staats G. Burnet, Jas. Leslie, Wm. H. Lape, Thomas H. Moore, A. B. Fenton, Henry Pearce, Edward B. Howells, J. M. Henry, Henry S. Bosworth, George W. Rice, M. J. Denis, and J. M. White, Cincinnati; A. S. Hayden, Colamer; R. S. Compton, J. T. Snodgrass, and James McCash, Mt. Healthy; Col. J. A. Garfield, 42 O. V. U. S. A.

INDIANA—J. H. Lockwood, Madison; Elijah Goodwin, J. B. New

and L. H. Jameson, Indianapolis; Nancy Mendenhall and Maria Mendenhall, Napoleon; Ellen Morris, Napoleon; D. R. Vanbuskirk, Carson M'Cune, W. H. Hazelrigg, Greensburg; R. B. Henry, Rushville; John Tait, George Buchanan, John Fisher, Rising Sun; J. Cady, Ripley Co.; R. C. McCune, Greensburg; S. S. Clark, Mary A. Clark, Aurora; L. Dowers, John Shields, Mrs. Shields, Cross Plains, Ripley Co.; R. L. Howe, Connersville; Mrs. Scranton, Rising Sun; R. C. Blair, Olean.

ILLINOIS—A. D. Fillmore and H. M. Fillmore, Paris.

MICHIGAN—Thomas Hawley, Colin Campbell and Caroline Campbell, Detroit; Isaac Errett, Muir.

JAMAICA, WEST INDIES—J. O. Beardslee, Missionary of Kingston.

NEW YORK—Dr. C. L. Straight, Buffalo; W. Griggs, Tonawanda; Mrs. Mary Key Dale, New York City.

VIRGINIA—Alexander Campbell, W. K. Pendleton.

On motion of John Shackleford, a committee of three were appointed to report the order of business for the Society. Brethren John Shackleford, W. K. Pendleton and R. M. Bishop were appointed.

On motion of J. P. Robinson, a committee of three were appointed to nominate officers for the ensuing year. The Chair appointed J. P. Robinson, C. H. Gould and Aylett Rains.

While waiting for a report from the Committee on Order of Business, the time was occupied very acceptably and profitably in a short address from J. Harrison Jones.

The Committee on Order of Business made the following partial report, which on motion of J. Harrison Jones, was accepted and adopted, and the Committee continued.

REPORT OF BUSINESS COMMITTEE.

TUESDAY AFTERNOON, *October 22d*—Short voluntary addresses.

TUESDAY EVENING—Prayer Meeting from $6\frac{1}{2}$ to $7\frac{1}{2}$ o'clock, to be succeeded by President A. Campbell's address.

WEDNESDAY MORNING—Prayer meeting from 8 to 9, to be followed by one hour for social intercourse. Regular business meeting from 10 to 12 o'clock, to hear reports.

1. Report of the Board, by the Corresponding Secretary.
2. Report of the Recording Secretary.
3. Report of the Treasurer.

4. Report of the Auditor.

Short voluntary addresses at all suitable intervals.

Afternoon Session—Regular business meeting from 2 to 4 o'clock.

1. Unfinished business.

2. At 2½ o'clock, address from Bro. M. J. Denis, a converted Jew, recently associated with Bro. Barclay, in the Jerusalem Mission, to be followed by reports of committees and short voluntary addresses.

Evening Session—Prayer meeting from 6½ to 7½, to be followed by an address from Bro. J. O. Beardslee, our missionary, just returned for a time from Jamaica.

After the reception of this report, the Society was briefly addressed by Brethren John Smith, of Kentucky, and Dr. Sheppard; and after singing by the congregation, and a closing prayer by Bro. John A. Gano, the Society adjourned.

EVENING SESSION.

The brethren convened at 6½ o'clock, in the upper part of the church, and spent an hour in devotional exercises. Bro. John Rogers presiding.

At 7½ o'clock, the annual address was delivered by the President, Alex. Campbell, to a crowded house; followed by an exhortation from Bro. John A. Gano. The services were closed by prayer by Bro. Henderson.

WEDNESDAY MORNING—*October 23d.*

At 8 o'clock the brethren met, and spent an hour in prayer, exhortation and praise; the services being led by Bro. Lockwood.

At 10 o'clock the Society was called to order, and after the usual devotional exercises, the minutes of all the previous proceedings were read and approved.

The annual report of the Board of Managers was then read by the Corresponding Secretary; and, on motion of Bro. John Smith, was accepted.

THIRTEENTH ANNUAL REPORT

OF THE BOARD OF MANAGERS OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

The year just ended was an eventful one. A great and an effectual door has been opened for evangelical labor all over the globe. Since the confusion of tongues, the masses of the earth have never been half so accessible as they are at this time. The isles afar off are waiting for the law, and Ethiopia is stretching out her arms for help. The greater wall of China, its non-intercourse, has been broken down. There and in Japan four hundred millions are now within the reach of Christian enterprise; and the great West of our continent yet thirsts for the law of God as the wounded and pursued hart pants for the water brooks. The world seems on the eve of expectation, and is sighing for the consolation of Israel! But in the midst of these encouragements to labor in the evangelical field, and at the close of a successful year of financial effort, we are checkmated most disastrously by the tread of armies and the universal difficulty of obtaining money consequent upon a wide spread stoppage of trade. Almost no funds have been sent in without solicitation, and but very few persons have responded to the call of the Secretary's letters. Of the large amount pledged last October, not a tithe has been realized, and so far but few of the ministerial pledges have had anything paid on them. The aggregate of these pledges should have reached more than four thousand dollars. The monies of last year were principally raised by agencies. This year valuable agents could not be obtained. They would not risk themselves in a field so sterile; and thongh four or five of our most successful preachers early accepted agencies, they subsequently declined. But two months of such labor were expended, and but one of those months paid expenses. The fear of this latter result drove all from the field.

These unhappy aspects of our affairs are due to the sudden disturbance of the public tranquility, and the state of war consequent upon it. The semi-annual meeting which was to have been held in Richmond, Virginia, was informally passed over in accordance with the request of the church in that city; and the state of affairs in Virginia seemed so forbidding, that the Board requested the Corresponding Secretary not to consummate the visit which he had planned to that State. Of course our expected large receipts from that quarter were cut down to a low figure before all intercourse ceased. The unusual expenditure of a thousand millions for war purposes, within the limits of the thirty-four States, the unestimated amount of property destroyed, and the great diminution of industrial pursuits, sufficiently account for diminished receipts into our treasury.

All institutions have their periods of trial. The peril of the nation has come; and interests which shelter under its protection must, in some measure, share its fortunes. Now, more than ever before, we feel

the propriety of the apostolic injunction, to "pray for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.' But, however adverse these external circumstances of the church, its history in all ages shows that it is not entirely dependent upon its surroundings. At home in every zone, and unaffected by climate or political divisions, it has marched on toward its final triumph in the track of fierce conflagrations and devastating armies. It has often been so. When the white horse and his royal rider led the apocalyptic vision, the black horse of corruption, the red horse of war, and the pale horse of famine and death were also in the field. But even then, he that had the bow in his hand and a crown on his head, went "from conquering unto conquer." All crowns shall yet adorn his brow, and the rainbow of peace encircle it. He will be King of kings and Lord of lords. Blessed be his name!

We had thought that the establishing of the gospel in the Federal City, preached by a brother of our own choice, in a good house of worship, the gift of the brotherhood to the infant church there, was a fixed fact; but when all was ready, the insecurity of the city forbade its accomplishment. A similar plan in reference to the erection of a house of worship and the establishment of a church in New Orleans, failed for the same reason.

If the foregoing considerations are an unfavorable aspect of the subject, the experiences of the year have not failed to furnish a more cheering view of our affairs. By a careful husbanding of our means, we have employed a large number of laborers, and they have been eminently successful. We have had abundant reason to thank God, and take courage. Could we have kept our corps of home missionaries in the field all the year, instead of six months, the term of service for most of them, we should have shown an exhibit to-day very far transcending any former year of our operations.

The value of the plea which has arrested the attention of a million, and controlled the religious action of three hundred and fifty or four hundred thousand adults, within the valley of the Mississippi, during the last thirty years, has been realized with peculiar force during our recent troubles. No ecclesiasticism binds us. The confession of Christ, in the words of the Father, when he announced him as his Son and Beloved, and christed him by his Spirit, is our creed, as the Bible is our directory. Upon this capacious and well-tried basis, where stood the united church in its natal centuries, we are yet undivided. Dear as is our nation to the loyal hearts here assembled, the disciple of Christ is our brother, in whatever land domiciled, on whatever ocean cradled, and this divine principle of association sheds no little lustre over our assembly here to-day, while the tempest lowers about us. Here may we feel apostolic raptures, such as Peter uttered when Jesus was transfigured before him and his associates, and the Father renewed the covenant with the church in the wilderness, by re-asserting the divinity of Jesus!

Our position is impregnable. We are in covenant with God. "Behold my beloved Son," is the stipulation of the Divine party. In giv-

ing him, God gives us everything—he gives himself. It is but proper that we should stipulate obedience to the injunction, "hear ye him;" that we should give ourselves, uniting in covenant the Divine and human, as they are united in person in our great Leader. We ask nothing of men, but what all, in their sober senses concede—obedience to the Father of our spirits, that we may live. We impose no cold speculation, nor heartless submission to authoritative dictation. We urge no rubric, we count no beads; we bring the soul to the fountain of living waters, and leave him there with his God.

Providence has imposed upon us the duty of preaching this gospel of his grace "to all nations" in this nineteenth century. His word is, "behold my son, my beloved." Our duty is to let the world see this vision of loveliness, in a plain gospel, in ourselves, in the Bible, and in a world of converts, filled with the light, and life, and joy of conscious pardon and spiritual living.

Fly abroad, thou mighty gospel!
Win and conquer, never cease!
May thy lasting, wide dominion
Multiply and still increase!
Sway thy scepter,
Savior, all the world around!

The labors of the Corresponding Secretary have been like those of the farmer in the year of drought—very arduous. Thrown principally upon the West, and in new fields, the labor increased with the difficulty of obtaining funds. Though cut off from many long trips, he traveled near seven thousand miles, and nearly averaged a discourse a day. Such labors, with a large correspondence, are unfavorable to large accessions to the churches, as too little time is devoted to each place. This he regretted exceedingly, as preaching the gospel has been the chosen work of more than two-thirds of his life. Had the desired system of agencies been secured, it would have enabled him to carry out his purpose more fully. Such constant evangelical employment on the part of the only constant employee of the Society, converting him into an active missionary, makes the cost of working the Society, including traveling, stationary, postage, printing Report, etc., a mere nominal percentage—conveying the benevolence of the church to the point designed, without loss by the way, and making every farthing available.

THE FINANCIAL STATEMENT.

Balance on hand from last year	$1,763 38
Amount received this year	5,966 01
Amount expended this year for missionary purposes	6,022 41

RESULTS.

Whole number of additions last year	1,590
Whole number of additions this year	1,871
Number of churches constituted this year	30
Number of preachers gained from other organizations	10

Making the spiritual results of this year compare most favorably with other years, notwithstanding our receipts have been seriously abridged.

JERUSALEM MISSION.

The readers of several of our periodicals have been regularly furnished with the reports of Bro. Barclay, of Jerusalem, and Bro. Beardslee, of Jamaica, affording them regular literary and spiritual repasts. During the past year the results of the Jerusalem mission have been much the same as those of the years immediately preceding. The field is as sterile as the rock on which Jerusalem is built. There is not much depth of earth, and the plants which the scanty soil sustains are often smothered by the ranker growth of thorny temptations. The means devoted to this mission were last year furnished by Virginia, whose pledges, promptly redeemed, would have answered the purpose this year also; but the adverse fortune of a terrible war intervened. During the spring, the Board informed the Virginia brethren of the depletion of our treasury, and stated that unless they furnished the means, we would be unable to continue the Jerusalem mission. We have heard no more of the matter, except that an extract from the letter was published in the *Christian Intelligencer* of Richmond. The resolution of the Board was also communicated to Bro. Barclay, to whom we have transmitted the sum of seventeen hundred and fifty dollars, for the year closing in May last.

The detailed account of his visit, in company with several Protestant ministers, and other Europeans and Americans, to the site of Cæsarea, is a creditable production, and has added to our knowledge of Biblical geography. This the Corresponding Secretary has published in the REVIEW, with an almost weekly account of general operations in the Home and Foreign fields. The pages of other periodicals have also been laid under frequent contribution for the same purpose.

JAMAICA MISSION.

Bro. Beardslee having a son in Vermont, whose interests and education it became necessary to look after, has, for a year past, intended to visit this country. On September 15th, he arrived in New York, and has been invited to enter the field, and solicit funds for the Jamaica mission, especially in reference to the completion of the purchase of a place of worship in Kingston, Jamaica. More than a year ago, the Board expressed to him some distrust of their constitutional authority to grant money to purchase real estate, except out of funds donated for that purpose, especially as, by the colonial laws, we could obtain no title to such property. Therefore, the five hundred and fifty dollars then appropriated for said buildings, were considered in the light of a loan. It is to be hoped that he will be enabled to raise the uttermost farthing needed to pay the debt before he leaves the country.

The following summary of the year's labor in Jamaica, furnishes the most encouraging views of that enterprise, and shows that its success

is seldom equaled. Four hundred and sixty converts have rewarded the labor bestowed; nine churches formed, and five preachers gained from other organizations.

LETTER FROM BRO. BEARDSLEE.

DEAR BROTHER: I made a visit to nearly all our stations during the month of August, accompanied by Bro. Crole. Other brethren were with us at their own stations, and in some instances we had their aid at other places. We spent one day in public services at each place, and when practicable, had one or two discourses besides. Our additions during the month were as follows: Kingston, four by baptism, and one from the Baptists; Oberlin, nine baptized; Hermitage and Chesterfield, three baptized, two from the Baptists, one from the Congregationalists—six; Brooks, ten baptized, four from the Baptists—fourteen; Newport, six baptized; Wheeler's Mount, six baptized. A new church was also organized by Bro. Willoughby, at Belfield, parish of Metcalfe, of twelve members. This makes our additions for the month, fifty-eight.

Our general summary stands thus:

Kingston, 100 members, Bloxburgh, 53 " Mocha, 20 "	}	Supplied by J. O. Beardslee and John Murray.
Dallas Castle, 55 "		John Crole.
Oberlin, 63 "		Wm. D. Maddix.
Brooks, 34 "		Thos. Austin.
Newport, 43 "		Herbert Oliphant.
Christian Mt., 51 " Gayle, 83 "	}	P. M. Dingwall.
Wheeler's Mt., 58 " Belfield, 12 "	}	T. N, Willoughby.
Hermitage, 37 " Chesterfield, 25 "	}	No regular supply.

Total—13 Stations; 634 Members; 9 Preachers.

Of these, since my last annual report, there have been added nine churches comprising four hundred and seventy members and six preachers.

We have three day schools in successful operation, and two or three others just opening, under native teachers. We have also Sunday schools and Bible classes at most of our stations; but being of recent organization, I can not give a definite statistical account at this time.

During my late visit to the churches, the importance of self-reliance was strongly urged upon them, and the proposal to form a Jamaica auxiliary to the American Christian Missionary Society was heartily responded to, and will soon be carried into effect.

While we have occasion to thank God for what has been accomplished, we also take courage for the future. The work is but just commenced, and if sustained by the prayers, sympathies, and a moderate amount of money, on the part of our brethren abroad, the converts

to a pure faith in Jamaica will soon be numbered by thousands in the place of hundreds. To God be all the praise. J. O. BEARDSLEE.

DOMESTIC MISSIONS.

Of our domestic missions, those located in Kansas are perhaps the most important. Bro. Bartholomew was sustained some six months in Leavenworth City, doing, however, much work at various points in the new State, Bros. W. E. Evans, Solomon Brown, and Ephraim Phillips labored unremittingly for the same period in the valley of Neosho, while Bro. G. W. Hutchinson wrought day and night in the valley of the Kansas. These labors resulted in four hundred and thirty-six additions.

We had one missionary in Arkansas, one in Western Virginia, one in Nebraska for a short time, one in Canada, and one in Indiana. The tabular view attached will show the position of each of the missionaries and illustrate our policy, not to employ men except in destitute places, and, as far as possible, to keep out of those States which have organized State Missionary Societies. Bro. Knox has been doing good service in Prince Edward's Island, and adjoining British provinces. Bro. Garraty had just commenced his labors in Maine, when we were compelled to stop our home work for want of funds. Much good was achieved in Michigan by Bro. Eli Regal who built up a very fine congregation near his residence. A good house of worship there is the result. Bro. E. H. Brooks has been indefatigable, and has enjoyed considerable success. Bro. Wm. M. Roe, owing to protracted ill health, has been able to complete but a part of his engagement. In Iowa, Bros. G. T. Carpenter, P. T. Russell, and Springer have done good service, and Bro. Lowry in Canada.

The whole number of missionaries employed has been thirty-one.

NEW MISSIONS.

At the semi-annual meeting at St. Louis, in 1860, much was said about re-organizing the African mission. Since that time we have not possessed the funds for such an undertaking, and the present and prospective condition of our treasury forbids any immediate action in that direction. What man has *proposed*, we hope God may yet *dispose*, in this matter. The great success attending our labors in Jamaica may, perhaps, indicate that Providence is opening the way to that benighted land, through the flowery route of the West Indies. Bro. Beardslee has in training many of the African race, born and reared under the torrid sun, and inured to the fervors and dangers of a climate similar to that which has proved so fatal to Europeans and Americans of every complexion, in Africa. The experience of all who have fitted out missions from the temperate zone to inter-tropical Africa, has been one of sorrow and disaster. For coming time we must look to Jamaica, or other warm countries, for missionaries to that inhospitable coast where 92½ per cent. of strangers die shortly after arrival. By the time that Providence shall enable us

to look to that quarter, as a missionary field, the same Providence will have furnished us the right men, rightly educated for the purpose.

Our own country, in all its borders, is our best field, for look which way we may, the people are ripe for the evangelical harvest. Nowhere can the money be as usefully expended as in building up weak churches and gaining converts to Christ. Here every church becomes immediately self-sustaining, and an incipient primary missionary society, which in time will help to foster foreign effort. For the present, the mighty West, of mighty rivers and prairies, and corn-fields, and coal-fields, and gold-fields, with its patriotic and enterprising masses, like the poor, is "always with us," from the father of waters to the ocean of oceans, the vast Pacific. Let us rise and possess the land.

From successes known to us all in beautiful Kansas, we may count upon its being given with the adjacent Territories of Nebraska and Colona to our arms, if we make the effort. Beyond, over the mountain and over the moor, lies the land of gold and wonders, lashed by the surf of the great sea, the highway of the world. Never was there a better field than California; and in China and Japan an effectual door is open. Years ago it was suggested that the occupation of California by a mission family, the younger members of which could acquire a knowledge of the spoken Chinese language there, would be the best, the most practicable way of preparing for an advance on the "Celestial Empire" from the West. Such a mission is needed among the English speaking Californians and the Chinamen there, and while it should be doing its legitimate American work, it could be drilling for the campaign in Asia. When our national troubles shall be somewhat composed, this tempting prospect may be embraced in our missionary horizon.

OUR SAINTED DEAD.

In the last year's report, the Board felicitated itself upon the immunity of our society from the inroads of death. Providence has seen fit, while we have similar reasons for gratitude, to cause us to mourn the loss of some of the fathers. We look in vain for the familiar faces of Walter Scott, Thurston Crane, Cyrus Bosworth, and Judge Casad. "Blessed are the dead who die in the Lord. Yea, saith the Spirit, and their works do follow them." They were all good men and true, and lived long and useful lives. Bro. Crane filled an important position in this city for forty years, as a citizen and a Christian. He was emphatically a good and a useful man. While his spirit was gentle, his course was one of decided piety. As a church member and officer, and as a member of our Board, he was always punctual and reliable. The death of such a man is a calamity to any people. But his course was a long one, well run, and we should humbly yield to our loss, while we are assured that it is his eternal gain.

It would not be invidious to particularize also the man of genius and letters, and of abundant labors in the Gospel, whose great eccentricities never obscured either the gentleness of his spirit or the iron strength of his will. Great in his analysis, great in his generalizations, great

in his eloquence, great in the inequalities of his performances, he was often more a child than a man, and yet managed, during a long public and private life, to entwine himself about all our hearts. We shall never see his like again. He towered among God's great ones, and will long be remembered by his surviving fellow-servants. There were many points in Walter Scott's character which may well be imitated, and which must enter into our ideal of the Christian and Christian minister.

It was the little ones who sang hosannas to Jesus, and the little ones shall be honored with the only particularization among the benevolent, who have cheered us by frequent contributions during this year of gloom. The Sunday school which meets in this house, and the one which assembles in Seventeenth-street, New York, have been especial patrons of this society. The New York school some time since, received its certificate of life directorship, having paid $100, and as it is a life director, it continues to direct its money this way. Honor to these children! When they cease to set an example to other schools in this homage to Jesus, will the stony hearted cry out, here is my contribution!

The Board, in submitting this report, can not let escape the opportunity of urging upon the brethren at large, the duty of renewed effort to promote their efficiency by increased contributions. Inauspicious as are the times, we do contribute for other objects. "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." What is our life but a vapor that will soon pass away. Let it then be made subservient to the good of man and the glory of God.

By order of the Board,

D. S. BURNET, *Corresponding Secretary.*

On motion of Bro. Elijah Goodwin, so much of that report as refers to the Jamaica Mission, was referred to a committee of three.

On motion of Bro. R. R. Sloan, so much of the report as refers to Home Missions, was referred to a committee of three.

On motion of Bro. W. K. Pendleton, so much of the report as refers to the Jerusalem Mission, was referred to a committee of three.

And on motion of Dr. Shepard, so much of the report as relates to the decease of members during the last year, was referred to a committee of three.

The Chair then announced the following names for the above committees:

On Jamaica Mission—Elijah Goodwin, J. P. Robinson and Joseph Wasson.

On Home Mission—R. R. Sloan, W. C. Holton and J. H. Lockwood.

On Jerusalem Mission—W. K. Pendleton, John A. Gano and A. S. Hayden.

On Obituaries—S. E. Shepard, John Smith and L. H. Jameson.

On motion of Bro. J. Harrison Jones, the Chair appointed J. H. Jones, L. L. Pinkerton and B. Franklin a committee to report on so much of the report of the Board as relates to new Missions.

After some remarks by Bro. J. P. Robinson, the Committee on Obituaries having announced that they were ready to report, the order of business was suspended, and the report read by the chairman. Remarks having been made upon it by L. H. Jameson, J. H. Jones and B. Franklin, it was adopted.

REPORT OF COMMITTEE ON OBITUARIES.

The Committee on Obituaries heartily concur in all that is said in the report of the Board relative to our deceased brothers, Scott. Crane, Bosworth and Casad; and have the pleasure of reporting that they are not apprised of the demise of any other prominent persons of this organization, for which we feel grateful to our God and Father.

S. E. Shepard.
John Smith.
L. H. Jameson.

A Report from the Recording Secretary, of the expenditures for the past year, was read and approved.

After prayer by Bro. New, the Society adjourned to the afternoon.

AFTERNOON SESSION.

At 2 o'clock the Society was called to order, and the session was opened by singing and prayer by Bro. John Smith. The minutes of the morning session were read and approved. Bro. M. J. Denis then delivered an able address on the claims of the Jews upon the gratitude and earnest missionary effort of Christians, followed by remarks upon the same subject by Dr. S. E. Shepard.

The Committee on so much of the report of the Board as relates to the Jamaica Mission, then made the following report. The report was received, and, on motion of Bro. John Rogers, was adopted.

REPORT OF COMMITTEE ON JAMAICA MISSIONS.

The Committee to whom was referred so much of the Board's report as refers to the Jamaica Mission, have had the same under consideration, and respectfully report:

That we have great reason to rejoice in the success which has attended the preaching and teaching of Bro. J. O. Beardslee, our own missionary in that island, and would recommend the adoption, by this meeting, of the following resolution:

Resolved, That we have the assurance, from the Christian love, piety, zeal and energy of Bro. Beardslee, that his appointment to the Jamaica Mission by the Board, was a good appointment, and we would recommend his continuance in that field; and, as he is now in this country, and "has been invited to enter the field and solicit funds for the Jamaica Mission, especially in reference to the completion of the purchase of a place of worship in Kingston, in Jamaica," we recommend him to the confidence of the brethren generally, and hope they will respond to his calls liberally, as the Lord has blessed them.

All of which is respectfully submitted by,

ELIJAH GOODWIN,
J. P. ROBINSON,
JOSEPH WASSON, } *Com.*

The report of the Committee on so much of the report of the Board as relates to the Jerusalem Mission, was read by its chairman, W. K. Pendleton. Remarks were made upon the report by J. P. Robinson, W. B. Mooklar, J. B. New, L. H. Jameson, Benj. Franklin, L. L. Pinkerton and J. Harrison Jones. The further consideration of the subject was then postponed, and the report was, on motion, made the special order of business for Wednesday morning's session.

REPORT OF COMMITTEE ON JERUSALEM MISSION.

Whilst your committee are deeply sensible of the many discouragements which stand in the way of the future prosecution and support of our Jerusalem Mission, they yet feel it to be their duty to commend to the convention, in its behalf, the following considerations.

1st. Recurring to the peculiar circumstances under which the Jerusalem Mission originated, and the feelings of the brethren, as expressed at former conventions concerning it, we can not forget that, in the special fitness of the Barclay family for this work, and their timely and heroic consecration of their lives and their all, to the aims and wishes of the Society in the beginning, we have uniformly recognized a special Providence, and that as the purposes of God are without repentence, we should not, upon slight discouragements, abandon our trust, or release our efforts in this mission.

2d. The Scriptures demand of us such an expression of the missionary spirit, and especially to maintain such a standing recognition of the duty to preach the gospel to the Jews as this Mission presents.

3d. The ultimate and hoped-for triumph of the gospel over the superstitions of the East, suggests to us the importance and necessity

even, of an adequate and timely preparation for its proclamation when and so soon as Providence may open the way for it.

4th. Whilst the practical results of the mission may seem small, they are, nevertheless, worth far more than the expense in their influence both upon the Church and the world.

For these and other considerations which might be presented, your Committee respectfully suggest and commend that the most earnest efforts should be made to sustain the Jerusalem Mission, and that the heroic disinterestedness and devotion of the Barclay family be met with an equal measure of liberality and effort by the friends upon whom, with such fearless confidence, he has thrown the responsibility and care of his support.

JNO. ALLEN GANO,
A. S. HAYDEN,
W. K. PENDLETON.

The Committee on Order of Business then made the following further report, which was adopted, viz.:

Order of Business continued, Thursday, Oct. 24, Morning Session—Prayer meeting from 8 to 9, to be followed by a business session from 9 to 12, at which the order shall be,

1. Unfinished Business.
2. Reports from Churches and State Meetings.
3. Miscellaneous Business.

Afternoon Session—Business meeting from 2 to 4.

1. Unfinished Business.
2. Short Voluntary Addresses.

Evening Session—Prayer meeting from 6½ to 7½. At 7½, address from Bro. D. P. Henderson. Adjourned.

EVENING SESSION.

The congregation met at 6½ o'clock for prayer, the meeting being presided over by Bro. A. S. Hayden.

At 7½, Bro. J. O. Beardslee delivered his address to a very full house; after which the Corresponding Secretary made an appeal to the congregation in behalf of the Society, and about $1600.00 were contributed and pledged to be paid in instalments within a year.

The congregation was dismissed by prayer and benediction, by Bro. W. K. Pendleton.

THURSDAY MORNING, *October 24th.*

The brethren met at 8 o'clock, and continued in prayer, exhortation and praise for one hour, being led by Bro. Elijah Goodwin. At 9, the business session opened, and the minutes of the preceding afternoon and evening were read and approved.

The special order of the day, viz.: the report of the Committee on so much of the report of the Board as relates to the Jerusalem Mission, was then taken up. Bro. J. H. Lockwood then offered the following amendment to the report, to be introduced therein in the proper place: "And while we are in favor of still prosecuting the work, yet as to its maintenance or discontinuance, we would commit the matter to the discretion of the Board, as the occurring circumstances from time to time indicate."

The subject was discussed by Bros. John A. Gano, A. D. Filmore, J. O. Beardslee, J. R. Robison, D. P. Henderson, W. K. Pendleton, L. H. Jameson, and others, and the amendment having been withdrawn by general consent, the report was thereupon adopted.

Reports of the Treasurer and Auditor were then read and adopted.

Bro. R. R. Sloan, Chairman of the Committee on so much of the report of the Board as relates to Home Missions, made the following report, which, on motion of John Smith, was adopted unanimously:

REPORT OF COMMITTEE ON HOME MISSIONS.

The Committee to whom was referred so much of the report of the Executive Board, as relates to Home Missions, beg leave to report,

That the prudent management of our Board the past year merits our highest approbation, and the success attending their labors in the home field affords ample encouragement for future operations.

That we recommend to this Society to extend every encouragement to State Missions, as the most effective means of Home Missionary work. Those having a smaller territory in charge can exercise over it a more perfect supervision, while brethren will the more readily contribute when they shall see their means expended in their own vicinities. The home work is the heart work of the missionary enterprise—vitality and activity at home are the best guarantee of its success abroad. State Societies, thus encouraged, will in time become nurseries of our Society, co-operating in the same good work, and contributing of their means to sustain it.

We will further recommend that the Board cultivate the fields at present occupied, so far as from the past they may promise success in

the future, and such other important centers of influence as can not be provided for by State Societies. All of which is respectfully submitted.

R. R. SLOAN,
WM. C. HOLTON.
J. H. LOCKWOOD.

Bro. J. Harrison Jones from the Committee on New Missions made a report, which on motion was re-committed to the Committee.

The Committee on Nomination of Officers for the ensuing year then made the following report, which was unanimously adopted.

REPORT OF COMMITTEE ON NOMINATIONS.

PRESIDENT—A. Campbell.

VICE PRESIDENTS—Isaac Errett, R. M. Bishop, John Smith, James Challen, Thomas Allen, Alex. Proctor, J. Allen Gano, Dr. S. E. Shepard, D. P. Henderson, A. Rains, Elijah Goodwin, George Austin, P. S. Fall, George Campbell, John T. Jones, Robert P. Milligan, Benj. Franklin, Henry Hathaway, A. S. Hayden, J. H. Jones, J. P. Robison, M. J. Denis, L. H. Jameson.

CORRESPONDING SECRETARY—D. S. Burnet.

RECORDING SECRETARIES—Henry S. Bosworth and Jacob Burnet.

TREASURER—George W. Bishop.

AUDITOR—C. H. Gould.

MANAGERS—J. M. Henry, James Magill, A. B. Fenton, J. F. Mills, Dr. E. Williams, Henry Pearce, Thomas H. Moore, Wm. H. Lape, M. H. Slosson, Thomas Munnell, W. S. Dickinson, J. M. Tilford, W. K. Pendleton, W. C. Holton, John Rogers, A. Chatterton, Charles D. Hurlbut, T. F. Marsh, James Leslie, John I. Rogers, M. J. Denis, Wm. B. Mooklar, L. H. Jameson, B. Franklin, W. J. Pettigrew.

All of which is respectfully submitted.

J. P. ROBISON,
A. RAINS,
C. H. GOULD. } *Com.*

On motion of J. P. Robison, the report of the Board of Managers was adopted.

Communications from churches and State meetings having been called for, communications from Kentucky State meeting, Illinois State meeting and Ohio State meeting were read, and on motion, it was ordered that they be published with the minutes, together with such communications from individuals as the Corresponding Secretary shall deem fit.

Dr. J. P. Robison offered the following resolution:

Resolved, That we deeply sympathize with the loyal and patriotic in our country, in the present efforts to sustain the Government of the United States. And we feel it our duty as Christians, to ask our brethren everywhere to do all in their power to sustain the proper and constitutional authorities of the Union.

The resolution was seconded by Dr. L. L. Pinkerton, and the mover stating that he wished to reserve his remarks till the afternoon session, the society then adjourned, being dismissed with prayer by Bro. J. O. Beardslee.

AFTERNOON SESSION.

At 2 o'clock, the meeting was opened by religious exercises, and the minutes of the morning session were read and approved.

Bro. J. P. Robison then called up the resolution offered by him at the adjournment of the morning session, and the question having been raised by D. S. Burnet, whether, in view of the second article of the Constitution, it was in order to entertain such a resolution in this body, the Chair decided that it was in order. Bro. John Smith moved an appeal from the decision of the Chair to the house. The motion, after considerable discussion, was withdrawn by him, and afterward renewed by R. M. Bishop, and the vote being taken, the appeal was sustained, and the resolution declared out of order. On motion of L. L. Pinkerton, the Society then took a recess of ten minutes.*

The Society being called to order again, the Committee on so much of the report of the Board as relates to New Missions, made the following report, which, on motion, was adopted:

Your Committee to whom was referred so much of the report of the Executive Board as referred to the subject of new Missions, respectfully submit for your consideration the following fields as proper and desirable for missionary labor:

1. Nebraska is a large and rapidly increasing field, ripe for the harvest, and promises a rich reward in return for the labors of the Christian missionary.

2. Minnesota is a rich field in fruits of blessed promise for missionary enterprise, to which we invite your favorable consideration.

3. New England is rich in wealth and enterprise, in education—in all things except the knowledge of the gospel—and your Committee are

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*During the recess D. S. Burnet was called to the Chair, and the Recording Secretary requested to serve. Dr. J. P. Robison's resolution was read, and after a few remarks from Col. J. A. Garfield, it was passed with but one negative vote.

All the speakers upon the point of order, and upon the appeal from the decision of the presiding officer of the Society, had before the adjournment avowed that the resolution expressed their sentiments. J. BURNET, *Sec'y.*

of the opinion that there is no field unoccupied by your Board fuller of promise of immediate fruitfulness.

All of which is most respectfully submitted,

J. H. JONES,
B. F. FRANKLIN,
L. L. PINKERTON.

The Society then adjourned until the evening session.

EVENING SESSION.

At 6½ o'clock, the congregation again met, to spend an hour in devotional exercises, Bro. Bastion presiding.

At 7½ o'clock, Bro. D. P. Henderson delivered his address.

Business being resumed after the address, it was ordered that the Minutes be published in pamphlet form for distribution, under the direction of the Corresponding Secretary.

On motion of Dr. J. P. Robison, it was recommended to the Board to call a semi-annual meeting at Louisville, Kentucky.

On motion of Bro. Hayden, the following resolutions were adopted:

Resolved, That we tender our cordial thanks to the following railroad and steamboat lines, which have so generously carried delegates to this Convention at reduced fare, viz:

Cincinnati, Wilmington and Zanesville; Marietta, Cincinnati and Hillsboro'; Ohio and Mississippi; Indianapolis and Cincinnati; Covington and Lexington; Cincinnati and Louisville Mail Line; Madison and Cincinnati Packet Line; Maysville and Cincinnati Packet Line; and Portsmouth and Cincinnati Packet Line, among the steamboats.

Resolved, That we gratefully acknowledge the kindness of the city papers, especially the *Gazette*, *Inquirer*, *Commercial* and *Times*, for the courteous reports and notices of our proceedings. Also, that our most grateful acknowledgments are due, and are hereby presented, to the brotherhood and other citizens of this city for their generous hospitality.

The minutes of the afternoon and evening sessions were read and approved: And after further brief religious services, the society adjourned *sine die*.

REPORT OF THE TREASURER.

GEO. W. BISHOP, TREASURER, *in account with*
AMERICAN CHRISTIAN MISSIONARY SOCIETY, DR.

To cash on hand, Oct. 27, 1860	$1763 38
To cash received at sundry times this year	5966 01
Total	$7729 39

CR.

By amount paid sundry orders	$6445 84
By balance to new account	1283 55
	$7729 39

CINCINNATI, *Oct.* 27, 1861. GEO. W. BISHOP, TREASURER.

REPORT OF THE AUDITOR,

I have examined the books and accounts of the American Christian Missionary Society, for the year ending Oct. 22, 1861, and find them to correspond with the reports of the Secretary and Treasurer, and all correct.

CINCINNATI, *Oct.* 27, 1861. C. H. GOULD, AUDITOR.

TABULAR STATEMENT OF MISSIONARIES AND RESULTS DURING THE YEAR ENDING OCT. 22 1861.

NAMES OF MISSIONARIES.	FIELDS OF LABOR.	MONTHS OF SERVICE.	BAPTISMS.	OTHER ACCESSIONS.	TOTAL.	PREACHERS RECEIVED.	CHURCHES ORGANIZED.	REMARKS.
Dr. Jas. T. Barclay.....	Jerusalem, Jaffa.....	12	1	1	2			
J. O. Beardslee, assisted by John Crole, Herbert Oliphant, T. Austin, T. N. Willoughby, W. D. Maddix, Jno. Murray, and P. M. Dingwall.	Island of Jamaica, West Indies.	12	296	344	652	6	10	The blanks in the column styled "months of service," can not be filled for want of information.
Geo. Garraty.....	Maine and British Provinces...							
J. S. Robertson.....	Arkansas.....	6	33	3	39			
Wm. M. Roe.....	Southern Michigan.....	2	11	9	20			
E. H. Brooks.....	Gratiot County, Michigan.....	7	71	12	83	1	2	As Breth. W. E. Evans and S. G. Brown were associated on the Neosho, it is difficult to make a more accurate division of their labors than that here given.
D. S. Burnet.....	At large.....	12	131	10	141			
Jno. I. Rogers.....	Indiana and Illinois.....	1	12		12			
G. T. Carpenter	Iowa.....	6	19	19	38			
P. T. Russell.....	Dallas County, Iowa.....	6	17	65	82	1	2	
Findlay Oakes.....	Harrison County, Virginia.....		14	7	21			
Jno. Knox.....	Prince Edward's Island.....	4½						
Eli Regal.....	Ionia County, Michigan.....	6	88	5	93			
Sam'l Lowry.....	Canada West.....	6	12	5	17			
William T. Black.....	Wabash Valley, Indiana.....	4	63	16	79		1	
Ephraim Phillips.....	Neosho Valley, Kansas	6	10	20	30		1	
Wm. E. Evans.....	" " "	6	53	24	77		2	
S. G. Brown.....	" " "	3	12	7	19			
G. W. Hutchinson.....	Kansas Valley, Kansas.....	6	37	281	322	1	7	
C. G. Bartholemew.....	Leavenworth City and vicinity.	6	27	26	63		1	
Jno. B. New.....	Indiana.....	1½					1	
Wm. G. Springer.....	Central Iowa.....		3	23	26	1	2	
Alansoe Wilcox.....	Michigan.....	½	6	9	15			
J. M. Wood.....	Nebraska.....	2	13	18	31		1	
M. J. Denis.....	Cincinnati Jews.....	1						
	Total.....		929	1404	1872	10	30	

RECORDING SECRETARY'S REPORT.

RECEIPTS SINCE LAST ANNUAL REPORT.

LIFE MEMBERSHIP.

Elder Walter Scott, 3 ins.....	$5 00	Thomas Boardman, 1 ins.....	$5 00
Lucinda Eliason, 1, 2 and 3 ins..	15 00	Littleton Flippo, 5 ins.....	5 00
W H Thomas, 3 ins.....	5 00	Geo Parks, 1 ins.....	5 00
Silas Ford, 3 ins.....	5 00	Jos W Wolf, 1 ins.....	5 00
F H Paul, 3 ins.....	5 00	H D Wheeler, 1 ins.....	5 00
S D Talbot, 1 ins.....	5 00	H Pangburn, 1 ins.....	5 00
Richard Wallman, 1 ins.....	5 00	Dr R D Manzy, 1 ins.....	5 00
Mary J Gist, 5 ins.....	5 00	Mrs Julia Robinson, 1 ins.....	5 00
Mrs C Thomas, 5 ins.....	5 00	H Miller, 1 ins.....	5 00
Geo Thomas, 5 ins.....	5 00	E B Reeves, 1 ins.....	5 00
Augustine Beasley, 3 and 4 ins...	10 00	Ed P and Anne Thompson, 1 ins.,	5 00
Jas A Huston, 1 ins.....	5 00	E S Frazee, 2 ins.....	5 00
Mrs E M Huston, 1 ins.....	5 00	Daniel Long, 2 ins.....	5 00
J B Hall, 1 ins.....	5 00	Ross Morrison, 2 ins.....	5 00
T F Brown, 4 ins.....	5 00	James M Miller, 2 ins.....	5 00
Thos P Sanders, 1 ins.....	5 00	James Daubenspeck, 1 ins.....	5 00
A Ross, 1 ins.....	5 00	Thomas E McConnel, 1 ins.....	5 00
Mrs L Cunningham, 1 ins.....	5 00	Mrs S Hittle, 1 ins.....	5 00
Miss Helen D King, 1 ins.....	5 00	Isaac Powell, 1 ins.....	5 00
J D Picket, 5 ins.....	5 00	John Ingles, 1 ins.....	5 00
Mrs E J Picket, 5 ins.....	5 00	Miss Lavine Gillespie, 1 ins.....	5 00
Mrs M S Lucas, 4 and 5 ins.....	10 00	Ed H Lape, in full.....	25 [illegible]
John Hillyer, 1 ins.....	5 00	Eld M Tiers,.....	18 00
Z F Smith, 5 ins.....	5 00	Turner Barnes, 3 ins.....	5 00
Caleb Tarlton, 3 ins.....	5 00	Tabitha Phelps, 3 ins.....	5 00
Miss L Boulware, 2 ins.....	5 00	W H Sale.....	5 00
" Bettie Boulware, 2 ins.....	5 00	Mgt Quissenbury, 2 ins.....	5 00
Mrs Elizabeth Bishop, in full....	25 00	Chas Garrard, bal.....	20 00
A W Matthews, 2 ins.....	5 00	W S Williams, 2 ins.....	5 00
Cyrus Davenport, 2, 3, 4 and 5 ins	20 00	Thos J Garrett, 2 ins.....	5 00
G B Bentley, 1 ins.....	5 00	Mrs C Garrett, 3 ins.....	5 00
Joseph Johnson 3 ins.....	5 00	John A Hunt, 1 ins.....	5 00
Mrs M Lattimer, 5 ins.....	5 00	Mrs M E Hunt, 1 ins.....	5 00
Isabella Childs, 4 ins.....	5 00	Mrs Amenia Logan, 4 ins.....	5 00
Robert Gooch, 4 ins.....	5 00	Mary Logan, 4 ins.....	5 00
D R Van Buskirk, 1 ins.....	5 00	Sallie Logan, 4 ins.....	5 00
W H Hazelrigg, 1 ins.....	5 00	John Johnson, 3 ins.....	5 00
R D Chinn, 3 ins.....	5 00	J Q A Oder, 1 ins.....	5 00
H Musgrove, 1 ins.....	5 00	Mrs B Ulrich, 1 and 2 ins.....	10 00
Joseph Wilson, 1 ins.....	5 00	Thos Bryan, 1 and 2 ins.....	10 00
Dr E D Laughlin, 1 ins.....	5 00	Dr E K Carothers, 1 and 2 ins...	10 00
Henry Ashburger, 1 ins.....	5 00	David Dewees, 1 and 2 ins.....	10 00
Wm R Dailley, 1 ins.....	5 00	W H Davenport, 2 and 3 ins.....	10 00
F B Davis, 2 ins.....	5 00	J C Dennis, 2 ins.....	5 00
Mrs L S Robinson, 2 ins.....	5 00	John Darst, bal.....	15 00

Joel Skelton, 3 ins	$5 00
John T Thomas, 5 ins	5 00
Rebecca Strickle, 5 ins	5 00
Mrs Mary Strickle, 2 ins	5 00
" Wm Bickham, 1 ins	5 00
O P Badger, per church at Greencastle, Ind., in full	25 00
Mrs F W Hammond, 1 ins	5 00
Henry Turner, 2 ins	5 00
Hannah Hoskins, 1 ins	5 00
J J Ulrig, 4 ins	5 00
Mrs Willie Croff, 1 ins	5 00
" Sarah A Garnett, 4 ins	5 00
" Eliza J Wright	5 00
" F S White	5 00
" C V Carter	5 00
" Lewis Turner	5 00
" S A Hurt, 2 ins	5 00
John Walton, 2 ins	5 00
Wm S Bagly, 2 ins	5 00
T W Meredith, 2 ins	5 00
Mrs M Johnson, 2 ins	5 00
" C G Casby, 2 ins	5 00
" L A Anderson, 3 ins	5 00
" Nancy Summers, 3 ins	5 00
J M White, 1 ins	5 00
Mrs J Ballentine, 1 ins	5 00
R C Weirick, 3 ins	5 00
Mrs M E Weirick, 2 ins	5 00
G T Pittman, 3 ins	5 00
W H Pittman, 3 ins	5 00
E T Pittman, 3 ins	5 00
Sarah A Morton, 3 ins	5 00
W H Jennings, 3 and 4 ins	10 00
B S Grant, 1 ins,	5 00
Mrs J B Goff, 3 ins	5 00
Benetta Delany, 3 ins	5 00
Mrs V A Patterson, bal	15 00
" H Rumboldt, 3 and 4 ins	10 00
I H Sturgeon, 2 ins	5 00
Mrs B Carson, 3 and 4 ins	10 00
T J Arnold, 2 ins	5 00
J C Fox, 2 and 3 ins	10 00
A E Jones, 1 ins	5 00
J M Railey, 1 ins	5 00
E W Railey, 1 ins	5 00
W T. Irvine 2 and 3 ins	10 00
Mrs E Goodwin, 3 ins	5 00
" E T Terrell, 4 ins	5 00
W T Daniel, 4 ins	5 00
Mrs E B Bishop, 1 ins	5 00
" Sarah Lefferson, 5 ins	5 00
Enoch Smith, 3 and 4 ins	10 00
D. Hathaway, 4 ins	5 00
Mrs M. A. Prewitt, 3 ins	5 00
W D M Bridges, 3 ins	5 00
Wm Mitchell, 3 ins	5 00
Dr J A Hannah, 3 ins	5 00
W M M Lee, 3 ins	5 00
Mary E Halbert, 1 ins	5 00
Mrs Maria New, 1 ins	5 00
Mrs Poor, 1 ins	$5 00
J B Craft, 1 ins	5 00
Mrs Martha Craft, 1 ins	5 00
" M G Burnet, per D S Burnet, in full	25 00
" Cornelia M Carey, per D S Burnet, in full	25 00
Judith F Key, 5 ins	5 00
Mrs E Covington, 1 ins	5 00
" E Rhinehart, 1 ins	5 00
R. R. Sloan, 2 ins	5 00
A Casad. 1 ins	5 00
Wm S Wilson, 5 ins	5 00
Tempel Walker, 4 and 5 ins	10 00
Ben Anderson, 2 ins	5 00
Mrs Tabitha Anderson, 2 ins	5 00
Silas Sherman, 2 ins	5 00
Eugenia Perrin, 4 ins	5 00
John McFarland, 1 ins	5 00
Abraham Bowman, 1 ins	5 00
J B Bowman, L D, 2 ins	20 00
Mrs A E Gill	10 00
C P Worthington, 2 and 3 ins	10 00
Mrs C W Givens, bal	15 00
Mrs Maria Arnold, 1, 2 and 3 ins.	15 00
Wm Brothers	10 00
H H White, 1 ins	5 00
John Shackleford	5 00
Thomas J Garrett, 3 ins	5 00
Mrs C Garrett, 4 ins	5 00
Mrs Ann Lee	2 50
G W Williams, 1 ins	5 00
B F Rogers, 4 ins	5 00
Mrs M E Rogers	5 00
Capt W Price, 1 ins	5 00
Joseph Wasson, 3 ins	5 00
Mrs Mary Payne, 5 ins	5 00
" S Hall, per Mrs J Gould, in full	25 00
Mrs M B Mills, 4 and 5 ins	10 00
A B Fenton, 4 ins	5 00
D Clark	5 00
Walter Small, 4 and 5 ins	10 00
R D Chinn, 4 and 5 ins	10 00
H M Dobyns, 4 and 5 ins	10 00
Mrs J Jackson, 4 ins	5 00
Henry Pangburn, 2 ins	5 00
Hettie Hibler, 2 ins	5 00
Z F Smith, 1 ins	5 00
Mrs M C Gano, 4 and 5 ins	10 00
G W Ely, on 3 ins	3 00
Mrs M E Prewitt, bal	20 00
D Prewitt, 2 ins	5 00
John Morton, 2 and 3 ins	10 00
Mrs McCoy and Mrs Hildreth	1 00
Wm H Cromwell	5 00
Andrew Phelps, 3 ins	5 00
Betty Stewart	1 00
Mrs P Allen, 3 ins	5 00
Miss Sarah F Hopson, 2 and 3 ins	10 00
Mrs C Embry, 2 and 3 ins	10 00

Mrs Jas Embry, 2 and 3 ins.....	10 00
Wm Van Pelt, jr, 4 ins.....	5 00
Mrs D Van Pelt, 3 ins,.....	5 00
Wm Steel, 3 ins.....	5 00
A O Redd, 3 ins.....	5 00
M Headley, bal.....	20 00
J W Sullivan, 3 ins.....	5 00
J W Crumbaugh, 4 ins..... ...	5 00
Mrs H C Cravens, 4 ins.....	5 00
John Varnon, bal.....	2 50
James Sudduth, 3 and 4 ins.....	10 00
John McMeekin, 3 and 4 ins.....	10 00
Mary H Carrick, 3 and 4 ins.....	10 00
Mgt McMeekin, 3 and 4 ins.....	10 00
Wm H Lowery, 3 ins.....	5 00
John Hill, 3 and 4 ins.....	10 00
Wm C Gano, bal.....	15 00
Wm Conn, bal.....	10 00
Jas M Thomas, 4 ins.....	5 00
Mrs Mary E Hibler, 3 and 4 ins..	10 00
Miss Jane Galbreath, 3 ins.....	5 00
" T P Sanders, 2 ins.....	5 00
Elder A Wilcox, in full.....	25 00
Thos F Marsh.....	5 00
T J Brown, 5 ins.....	5 00
D R Van Buskirk, 2 ins.....	5 00
Mrs B A Burnet, 5 ins.....	5 00
Mrs M Jameson, 3 ins.....	5 00
" Nancy More.....	5 00
" M K Thomas, 4 ins.....	5 00
Albert Allen, 3 ins.....	5 00
And Steel, 3 ins.....	5 00
Caleb Tarleton, 4 ins.....	5 00
Susan Field, 3 ins.....	5 00
Jas McCash, 2 ins.....	5 00
Robt Howe, 4 ins.....	5 00
Mrs Nanny Summers, 4 ins.....	5 00
" H M Fillmore, 1 ins.....	5 00
A B Fenton.....	5 00
R L Howe.....	8 25
Mgt Boyd, 4 ins.....	5 00
C W Owens, 4 and 5 ins.....	10 00
Mrs N Mendenhall, 1 ins.....	5 00
Mrs Julia Robinson, 2 ins.....	5 00
Elder E S Frazee, 2 ins.....	5 00
Daniel Long, 2 ins.....	5 00
E B Thompson, 2 ins.....	5 00
Ross Morrison, 2 ins.....	5 00
J H Smith, 1 ins.....	5 00
Mrs H Bayless, 3 ins.....	5 00
Mrs C Trimbel, 3 ins.....	5 00
Kettie Grimes, 3 ins.....	5 00
R M Burry, on 3 ins.....	2 50
S B Teagarden.....	5 00
Mrs Anna Teagarden,.....	5 00
" C Strickle.....	5 00
" Summers, per L H Jameson.	6 00
" L Eliason, 4 and 5 ins.....	10 00
L L Rains, 1 ins.....	5 00
Jac Crist, 1 and 2 ins.....	10 00
J W Haymaker, 2 ins.....	5 00
John Blair, 1 ins.....	$5 00
Mrs L Cunningham, 3 ins.....	5 00
Wm Wilson.....	5 00
Rollo Henry.....	17 00
" " per H Miller.....	3 00
Wm Higby, 2 ins.....	5 00
S Hastings, 2 ins.....	5 00
N A Monroe, 3 ins.....	5 00
W E McIntosh, on 1 and 2 ins...	10 00
Laura Dickey, 5 ins.....	5 00
R Compton, 2 ins.....	5 00
Wm Jarrott, 3 ins.....	5 00
J M Mathes.....	5 00
John Colburn, 5 ins.....	5 00
Mary A Moore, 3 ins.....	5 00
Eliza Moore, 3 ins.....	5 00
J M Wasson, in full.....	25 00
Mrs S Dickson, bal.....	20 00
W D Moore, 3 ins.....	5 00
A W Matthews, 3 ins.....	5 00
J J Palmer, in full.....	25 00
W B Mooklar, L D, in full.....100 00	
Mary Prewitt, 4 ins.....	5 00
Wm Mitchell, 4 ins.....	5 00
Wm Lee, 4 ins.....	5 00
D A Hannah, 4 ins.....	5 00
David Hathaway, 5 ins.....	5 00
Mrs L Cunningham, 3 ins.....	5 00
" N Dodge, 2 ins.....	5 00
" Mgt Swift, 2 ins.....	5 00
W H Hazelrigg.....	5 00
Dr S E Shepard, for 8 life memberships in full.....200 00	
H Roberts 3 ins.....	5 00
W T Greene, 3 ins.....	5 00
John Guest, 3 ins.....	5 00
L H Bryant, 3 ins.....	5 00
Miss Sallie L Davis, 2 ins.....	5 00
James Conover, 2 and 3 ins.....	5 00
Philip Crow 2 and 3 ins.....	5 00
Thos H Irvine, 2 and 3 ins.....	5 00

ANNUAL MEMBERS AND DONATIONS.

Mr Maddox.....	2 00
Austin Tayler.....	2 00
John Herndon	1 00
Bett Beyley.....	1 00
Sally Heigley.....	1 00
Louisa Wright.....	1 00
Cash collection.....	3 50
Miss Mary Biddle.....	2 00
Miss Louisa Lodge.....	5 00
Alex Bishop.....	5 00
James Dalton.....	5 00
J Beazell.....	1 00
A Lotze.....	2 00
C M Poor.....	3 00
Mrs Mary.....	5 00
J F Mills.....	5 00
G B Bently.....	2 50
J G Mathers	1 00

R R Cobb	$3 00
Mrs Mary A Neff	1 00
Stephen Allen	1 00
Aaron Johnson	1 00
Miss Jane Hazlett	1 00
C G Bowen	1 00
Elam LaBarr	1 00
S H Stone	50
Cash	60
P M Mills	2 00
John Hinchman	10 00
James Hinchman	5 00
Bernard Daubenspek	1 00
Geo Hittle	1 00
Michael Furry	2 00
Solomon Furry	1 00
Allen Hinchman	2 00
Horatio Talbott	15
Samuel Hizer	1 00
K Shaw	1 00
Silas Mauzy	2 50
James Mauzy	1 00
Thomas Luark	1 00
James Pursel	1 00
W W Thasher	5 00
Daniel Shortridge	1 00
Wm Moffet	1 00
Geo Campbell	1 00
Jacob Parish	1 00
Mrs Eleanor Shortridge	1 00
John Thrasher	1 00
W A Bush	1 00
Garrett Wyckoff	1 00
Thomas McCennel	1 50
Thomas Moffit	1 50
John Bales	2 00
Geo Van Buskirk	1 00
Wm Dickey	2 00
James Wallace	1 00
A M B Cole	1 00
J Carver	1 00
John Bannister	1 00
G W Treadway	1 00
H A Dickey	1 00
L Ferguson	1 00
Wm Rich	1 00
Cash	2 00
J Eliason	5 00
J B Julian	1 00
A C Shortridge	1 00
N Lewis	1 00
P Hasty	1 5
Sarah T Tooker	2 00
E Myres	5 00
Nancy Clifford	1 00
E D McConnel	5 00
S Booe	1 00
M Ging	1 00
Cash	2 00
P Bishop	2 00
W Logan	1 00
H Bussell	$1 00
W Ging	1 00
Susan McMillen	2 00
Eliza H	2 00
G L Crum	2 50
E S Dodd	2 50
Thos Newby	2 00
H Pettman	2 50
M Wiseergarber	1 00
S H Hoshuer	2 00
Mrs M W Latham	10 00
Thos Laughland	10 00
Mrs A P Logan	25 00
John Imbler	5 00
M Cropper	5 00
E Hoover	1 00
B N Gregory	1 00
J F Council	1 00
F Lowe	1 00
T Head	1 00
Mrs Weigh	1 00
Allen Weigh	2 00
Mrs Laramon	1 00
John Inch	3 00
L Laughland	1 00
Wm Bussell	1 00
John Essex	1 00
S H Riley	1 00
W Atcheson	1 90
D Midsicar	10 00
W Harvey	5 00
H Woodruff	1 00
B Dye	1 00
M Canard	1 00
Cinderrella	1 00
H Ayres	1 00
— McCash	1 00
J Adair	1 00
I N Jacobs	1 00
G W Pickerell	1 00
Mrs J H Rose	1 00
Cash	7 70
Wm Adair	1 00
A J Boom	2 00
Bro Neff	1 00
Bro Hooper	1 00
S Perrin	1 00
— Cowan	1 00
F Macy	1 00
J D Farrell	1 00
J Davis	1 00
H O A Burgess	3 00
Cash	4 00
W Cantrell	1 00
J B Oder	1 00
W L Hamsuer	1 00
W E Nelson	1 00
T M Emerson	2 00
W Rice	2 00
W H Mann	1 00
Mrs L A Bryan	1 00

Lucy D Keith	$2 00
Mrs Poston	1 00
Cash	3 20
E Dickinson	1 00
E Leonard	2 00
D V B Hallam	1 00
J F Davidson	1 00
D R Meek	3 00
A Watkin	1 00
H C Conover	1 00
C V Conover	1 00
T R Bryan	1 00
L S Blair	1 00
W R Adams	1 00
Mrs Watkins	1 00
Payment on lots donated at Eureka, Illinois	176 00
A Gaddis	1 00
John Benson	3 00
T J Benson	2 00
S A Benson	1 00
John Benson	2 00
Wm P Benson	4 00
R M Benson	2 00
Wm Benson	1 00
J Kisler	1 00
Geo H Benson	1 00
R C Benson	2 00
Nancy Benson	1 00
Lydia Carlack	1 00
J M Kisler	2 00
Fannie Benson	1 00
Jas Ashley	10 00
Jas Benson	3 00
S C Trueblood	1 00
Mrs Ann Mendel	10 00
H P Shaw	2 00
John Doherty	8 50
H Clay	1 00
J Davis	1 00
J Fleese	1 00
H Moore	1 00
Wm Davis	1 00
J Waters	1 00
Amos Owen	1 00
O Waters	1 00
H Weddel	1 00
A Hess	2 00
F Hauk	1 00
W Lockhart	1 00
W McFeteridge	1 00
A Downard	1 00
Mrs A Campbell	1 00
Jas Nichols	1 00
Asa White	1 00
Cash of several	5 00
John M'Ginnis	90
Jac McGinnis	1 00
Mrs B Sanders	4 00
Jas A Dunn	2 00
Sarah C Brown	1 00
John Naylor	$4 00
E Stephenson	2 00
A Sister	2 00
May King	3 00
R M Kent	2 00
Jos Wharey	10 50
A Campbell	10 00
Mrs S H Campbell	10 00
A Sister	5 00
Geo Newman	1 00
J B Hall	1 00
T Summers	1 00
Mrs M Palmer	1 00
Cash for Churches in Kansas, per B Franklin	15 00
J H & J G Wells	10 00
L Morehouse	1 00
J H Harrison	1 00
A Trumbull	5 00
J B Burkhart	5 00
Dr. Jas H Moore	5 00
F G Gaylord	5 00
J P Errickson	2 50
W S Yohe	10 00
R McBriar	10 00
W B Smith	8 00
Collection, Weston, Mo	4 00
Jas Steele	5 00
D G Tharp	5 00
J C Harris	1 00
Dr Beaumont	1 00
N W Ashbury	1 00
P E Harris	25 00
M H Richards	5 00
J Walter	1 00
H Edwards	10 00
J M Bartlett	2 00
S Stebins	1 00
Jas McCash	3 00
J T Henley	2 50
Mrs L Hahn	5 00
Mrs S A Irvine	7 00
Mrs A T Logan	10 00
Judith King	2 00
Cash	2 75
Caleb Lewis	1 00
A Shirland	1 00
S W Swafford	1 00
Ed E Emerson	1 00
Julia A Foster	1 00
J V Wolf	1 00
Eliza E Wolf	1 00
Jas Goss	1 00
W Acuff	1 00
J J Cooper	1 00
Elizabeth Cooper	1 00
John Harris	1 00
J A Coffee	1 00
D Harris	1 00
Mary D Franklin	1 00
P Hodge	1 00

P O Millson	$1 00
W Conway	1 00
Cash	2 75
Miss S E Harris	5 00
Miss M A Harris	5 00
R McBriar	10 00
J Leslie	5 00
John Naylor	5 00
D S Burnet	10 00
A Tooker	1 00
Jas McGrew	5 00
Collection by J S Robertson	95 00
Jas Black	26 00
Wm McGinnis	10 00
J J Sidener	1 00
Miss J Tait	2 00
C Donaldson	1 00
Wm Blair	2 00
Sarah Blair	2 00
W P Cook	1 00
Cash by several	2 75
John Blair	5 00
A A Blair	5 00
Lyman Blair	1 00
R C Needles	5 00
W M Hellings	2 00
Mrs R Allen	3 00
Mrs A Denham	1 00
F D Prouty	2 00
A H Thompson	5 00
D Hattsfield	1 00
Chas P Morse	1 00
Jas Henderson	1 00
D S Argo	1 00
J Sidwell	1 00
J R Purcell	2 00
Thos Vivion	2 00
Mrs Shouse	1 00
J H Vivion	2 00
W H Bohon	1 00
David Thompson	1 00
Susan H Hardin	1 00
Mrs Poteet	1 00
Aug Jones	1 00
D Cozart	1 00
W E Riley	1 00
Mrs Mary Noe	5 00
L L Pinkerton	1 00
Susan Hardin	1 00
Emma Wood	1 00
Miss L Embry	1 00
Cash of several	5 35
J B Wallace	2 00
J O Harvey	2 00
H J Campbell	1 00
J J Elmore	3 00
J G Sims	1 00
Mrs R Douglass	2 00
Mrs. Ann Herman	10 00
J R Gaff	1 00
Miss H Wilson	5 00
S H Clay	$1 00
Cash of several	2 05
Sam'l Brooks	1 00
Mrs Tu man	1 00
Wm Ficklin	2 00
Mrs L Reiningham	5 00
A W Wright	5 00
H Talbott	1 00
Miles Murphy	5 00
G F Hillman	1 00
Miss S Payne	1 00
Jas Magill	25 00
Z P Garvey	5 00
G W Bishop	50 00
B H Hathaway	1 00
R M Bishop	50 00
J Z Taylor	10 00
M D Steel	5 00
B W Jameson	5 00
Jno Rogers	30 00
Dr J R Mantel	5 00
Mahlon Martin	5 00
J King	5 00
B Pritchard	5 00
J Farrell	5 00
W Moore	5 00
J Milner	5 00
Cash	5 76
J W Kemp	2 00
W H Briggs	1 00
Martha Nye	1 00
J M Thompson	1 00
A Springer	1 00
S S Shields, Jr	1 00
J McDonald	1 00
A Lodge	5 00
B W Pritchard	5 00
Paul & Pritchard	5 00
C Pitcairne	50
Geo Pow	10 00
E W Wakefield	5 00
John Tait	5 00
H P Mason	5 00
A McCallour	5 00
Geo Grigsby	1 00
M Challett	1 00
T Devin	1 00
Isaac Lee	3 00
Jas Strubel	1 00
Amos Docke	1 00
Cash	1 50
H McFall	1 00
W S Wright	1 00
F S Whistler	1 00
S G Dean	1 00
F C Price	3 00
Cash	2 75
Noble Mason	1 00
Mrs F Hall	2 00
W R Goodrich	1 00
Henry Lane	3 00

Sylvester Marion	$2 00
P R Robins	5 00
S N	1 00
P R Cobern	5 00
Orman Dean	3 00
Cash by two	1 00
S Robbins	1 00
Eli McFall	1 00
Silas Burnet	1 00
E C Faunce	1 00
J Heagland	1 00
S A West	1 00
H Austin	5 00
A Faunce	1 00
Sister Robbins	1 00
A Campbell	100 00
S Willard	1 00
D D Robinson	5 00
J P Robinson	30 00
J H Jones	5 00
— Curtis	5 00
Richard Hawley	10 00
Amelia Young	1 00
Cash of several	3 65
Geo Dean	1 00
N A Egbert	2 00
L Hubbell	1 00
W W Wells	1 00
W B Storer	10 00
Adam Moore	1 00
John Grubbs	1 00
W H Taylor	1 00
Dr Pelton, Sen	1 00
Wm Eyles	1 00
L DeLong	1 00
H C Warner	1 00
Jac Huffman	1 00
R Moffat	1 00
W A Curtis	1 00
Cash by several	7 10
Mary Greene	1 00
A B Greene	5 00
L Pangburn	1 00
E Dewey	1 00
Cash by several	24 97
E Cable	1 00
E Woodward	1 00
C Cooley	1 00
J Healey	1 00
Jno A Ferguson	2 00
J Van Warner	1 00
S M Sheator	1 00
A C Healy	1 00
J Woodford	1 00
L R Norton	1 00
L Tucker	1 00
S M Barker	1 00
F Parmely,	1 00
Cash to Cor. Secretary for preaching at Eaton	40 00
T E Miller	6 00
Henry Tate	$1 00
Mrs A P Logan	50 00
J A Glasscock	1 00
Mrs J A Glasscock	1 00
Chas D Hulbutt	60 00
J J Shearer	1 00
G L Tibble	1 00
Jonah Collins	1 00
G W Shivery	1 00
John Curd	1 00
J R Lucas	1 00
D J Oldham	5 00
Wm Estill	3 00
Mrs Beck	1 00
B Franklin	1 00
J W Chinn	5 00
Cash	1 75
Mrs M H Henry	1 00
Mrs Mary Moore	1 00
Mrs R Roberts	2 00
Miss Rosa Parish	1 00
Sarah Russell	1 00
Mrs M Thompson	1 00
R H Prewitt	1 00
Mrs R Hamilton	1 00
J G Kinnard	1 00
Mrs E Hopson	1 00
M E Browning	1 00
W B Emmal	1 00
C A Farrar	1 00
S Wolverton	1 00
Dr H Craig	20 00
J W Crumbaugh	1 00
Mrs P Smith	5 00
J T Ware	1 00
H Hildreth	1 00
C Moore	1 00
M Ferguson	1 00
John Bowman	1 00
Dr S E Shepard	5 00
Cash by several	4 22
Spencer Parne	1 00
J B Stewart	1 00
C A Stewart	1 00
Jas B Standish	1 00
J R Garrett	2 00
N P Benedict	1 00
S Tyler	2 00
Jennie Eggleston	2 00
Ira Benedict	5 00
C Greene	1 00
A S Hubble	1 00
J N Rhodes	1 00
A Teachout	1 00
E Lister	1 00
E Dixon	1 00
E Jordan	1 00
Ed Bennet	5 00
A Hinsdale	1 00
W Towsley	1 00
Ed Spicer	1 00

H Ingram	$1 00
A Wilcox	1 00
O N Paine	1 00
A M Brooks	1 00
Charlotte Turner	1 00
Eumia McDougall	1 00
Huldah Stewart	1 00
Cornelia Knapp	1 00
C D Purdy	5 00
F D Purdy	1 00
Miss S A Monroe	1 00
Collections by J Knox	52 00
C H Gould	25 00
S H King	2 00
S Stebins	1 50
S Brown	5 00
G C Moore	1 00
C H Strait	1 50
S Driggs	1 00
Ed Allen	1 00
J Davis	1 00
R O Crissman	1 00
Wm Carman	1 00
John Rogers	13 50
J S Maddox	1 00
Wm Snyder, Jr	1 00
Thos Hawley	1 00
J C Risk	1 00
D H Geary	1 00
Mrs M Purcell	1 00
J H Henry	1 00
Jos Franklin	1 00
S B Boyd	1 00
Mrs E Stowell	3 00
T D Garvin	1 00
A Pickard	1 00
B Eggleston	1 00
J M Powers	5 00
Mrs Scranton	3 00
S Bentley	5 00
M S Billings	2 00
G W Granger	2 00
A M Brooks	1 00
R Stuart	1 00
J McLaughlin	1 00
J D Bush	1 00
J N Tilford	1 00
E Goodwin	1 00
Jesse Lindsay	5 00
W C Holton	5 00
D Batterton	1 00
A D Goodwin	1 00
M Walton	1 00
Mrs S Williams	1 00
D E Tweed	1 00
Mrs McNab	1 00
W S Northcut	1 00
Mrs L Bishop	1 00
A W Marthews	$1 00
Jos Wiscup	1 00
R P Morrison	1 00
J J Morrison	1 00
L Cobler	1 00
S Wiscup	1 00
J Z Taylor	15 00
S S Clark	25 00
Mrs S S Clark	10 00
S Salts	5 00
G F Hillman	2 00
S E Tipton	1 00
John Shackleford	10 00
W P Cook	1 00
A Blair	3 00
J Rohrer	5 00
J Scott	1 00
W P Smith	1 00
R Krider	1 00
M N Scott	1 00
James Sampson	5 00
D Batterton,	6 00
Jesse Roberts	2 00
J Beckner	5 00
Mrs A Hermon	5 00
Mrs M E Hunt	10 00
Miss Mendenhall	1 00
Maria Mendenhall	1 00
J Fisher	1 00
Cash	22 95
Colin Campbell	1 00
Mrs C Campbell	1 00
Mrs E Ohlwine	1 00
J A Garfield	1 00
C G Bartholomew	1 00
A S Hayden	1 00
Mrs J Knight	1 00
Mrs E Dickinson	5 00
Mrs P McGill	1 00
J S West	1 00
J H Lockwood	2 00
John Fisher	5 00
Mrs Ann Weddel	3 00
Lafayette Bank	1 00
A M Atwater	1 00
Alexander Pow	10 00
M Healy	1 00
—— Toler	1 00
S P Woolcut	1 00
J T Ream	1 00
S Spicer	1 00
D Hall	1 00
J Rockwell	3 00
E Mann	1 00
R Haven	2 00
E Moulton	1 00
Wm Moody	2 00

CONTRIBUTIONS BY AUXILIARY SOCIETIES.

Christian Church at	Rushville, Indiana	$8 00
"	Canton, Pa	4 00
"	Eighth and Walnut streets, Cincinnati	73 75
"	Shawnee, Niagara Co	2 00
"	Greensburg, Ind	12 00
"	Terre Haute, Ind	5 00
"	Augusta, Ind	3 00
"	Sullivan, Ind	1 75
"	Flat Rock, Ind	9 95
"	Ben Davis Creek	3 05
"	Fairview, Ind	1 60
"	Bentonville	1 50
"	Groesbeck, O	1 03
"	Zanesville	2 00
"	Eurekaville	24 20
"	Twin Grove, Ill	7 50
"	Jacksonville, Ill	5 60
"	Grassy Ridge, Ill	30 00
"	Indianapolis, Ind	36 32
"	Lancaster, Ky	20 00
"	Cane Run, Ky	14 00
"	Hopkinsville, Ky	38 00
"	Harrison, O	6 00
"	Platte Union, Mo	5 50
"	Platte City, Mo	5 45
"	Weston, Mo	4 80
"	Haynesville, Mo	5 00
"	Morrisania, N Y	36 00
"	Berea, Ky	9 00
"	Table Rock, Va	6 33
"	Buford, O	8 00
"	Shelby, O	16 00
"	Berea, O	10 00
"	Athol, Canada West	4 00
"	Cloverdale, Ind	6 85
"	Union Church, Ind	1 00
"	Paragon	3 95
"	Stanford, Ky	5 50
"	Eramosa, Canada West	16 65
"	Sabina, O	18 00
"	Richland, Ind	3 00
"	E Smithfield, Pa	7 00
"	Mt Vernon, O	25 60
"	Millcreek, O	5 50
"	Middleton, O	2 50
"	Warsaw, Ky	15 70
"	Cadiz, Ind	10 00
"	Mayslick	9 50
"	Beasley's Creek, Ky	40 50
"	New Liberty, Ky	5 00
"	Detroit, Mich	20 00
"	Mayslick, Ky	7 00
"	Branch Creek, Ind	8 00
"	Wheeling, Va	10 00
"	Bethany, Va	11 06
"	Germantown, Ky	8 00
"	Georgetown, Ky	5 40

American Christian Bible Society	442 05
New York Seventeenth street Sunday School	67 00
Female Prayer Meeting, New York City	5 28
Sunday School, Eighth and Walnut streets, Cincinnati, O	8 00
Two Churches, names not given	10 00

RECAPITULATION.

Cash in Treasury at last Annual Report	$1763 38
" received during this year	5966 01
Total	$7729 39

EXPENDITURES.

Home Missions (including salary of Corresponding Secretary, $1200)	$4505 91	
Jerusalem Mission	260 00	
Jamaica Mission	1256 50	
Traveling expenses of Corresponding Secretary, etc	134 63	
Publishing Proceedings of last Convention	146 72	
Cost of Certificates of Life Memberships	34 75	
Blank Books and Stationery	23 35	
Loss on Uncurrent Money, Exchange, Postage, and Expressage	71 48	
Cost of Bible presented Mr. Clayton	12 50	
Balance in Treasury	$1283 55	
Total		$7729 39

CINCINNATI, Oct. 25, 1861. H. S. BOSWORTH, *Rec. Sec'y.*

COMMUNICATION FROM THE MISSIONARY CONVENTION OF OHIO.

BELOVED BRETHREN IN THE LORD—The Ohio State Missionary Society at its meeting in last May, appointed a committee, composed of three of its members, to convey the Christian salutations of the brethren in that Convention to our brethren in Christ, met here as members of the American Christian Missionary Society.

We come to tender you our confidence and brotherly love, and to ask in return your prayers and sympathies; that our hands may be strengthened, engaged as we are in the same great and good work with you. The ecclesiastical body of our Lord Jesus Christ is closely bound together in the ties of a common faith. The fellowship of the Spirit is a divine and holy union. It is the "unity of the Spirit;" it is "the bond of peace." This unity should not be merely nominal, or exist only in principle. It should have its existence in fact; its power should be a reality; and it should be felt in the hearts of the whole brotherhood. Our interests, our aims, and our purposes, are one. The success which attends the proclamation of the gospel in one region, is the occasion of new joy wherever the intelligence of it comes. Events that bring shame or weakness to the cause we plead in any place, are entailed, and, perhaps, detailed as a common disaster in every place. In this behalf, aggregation of sympathies is accumulation of power. Addition of strength as it respects graces, gifts, or numbers, is a multiplication of the spiritual forces committed to our hands for the spread of the gospel. We would, by a mutual and reciprocal fellowship, strengthen the ties of brotherhood among us, and strive to bring into a closer union the members of the body of our Lord Jesus Christ.

We are not uninformed, nor are we indifferent, in regard to the immense labors of the American Christian Missionary Association. Pressed by trials within, and opposed by foes without, it has arisen from small and apparently dubious beginnings, to be an organization of grand dimensions. It is sweeping over the land with immense power, carrying new life wherever its agencies are established. It has kindled anew the fires of a divine life and love on a thousand altars, where their flames were nearly extinguished. We have reason to bless God for the evidence which this organization affords, of the existence among us of a determination to stand by one another in this the last great mission of the original gospel, to gather together on the primi-

tive foundation, all the true Israel; to clear the Church of God of all human tradition, that she may again shine forth a light in the world, holding forth the word of life, that the world may believe in our Saviour Jesus Christ.

It will afford the Ohio State Mission the highest pleasure to be regarded as a co-worker with you in this glorious work. And knowing, as we do, the insidious ways and wiles of the adversary, an adversary who, though defeated, retires but to rally, and though foiled, falters not in his consummate malice to destroy the good work of God, let us exhort one another to watchfulness, to unity, and to brotherly love. We live in a perilous and portentous day, a day of darkness and of trial to the souls of the people of God. But let us not yield to discouragement. Let all true and loyal-hearted men stand by and support one another. Let us hope in the speedy coming of a brighter period; for we have the promise that at eventide it shall be light.*

In behalf of the Convention,

A. S. HAYDEN,
J. H. JONES,
W. A. BELDING.

FROM KENTUCKY MISSIONARY SOCIETY.

The Kentucky Christian Missionary Society, assembled in Annual Convention at Lexington, Oct. 1st, 1861, to the American Christian Missionary Society, in Session, Oct. 22d, 1861, at Cincinnati:

BELOVED BRETHREN—This body, by a unanimous vote, instructs its Secretary to address to you a letter of friendly and fraternal greeting; and to convey to you an expression of its unabated confidence and sympathy.

We have read with great interest the reports of success attending the operations of your Society; and have been greatly rejoiced and encouraged thereby. We can but accept these successes as a continued evidence that yours is the work of God, and that it meets his approbating smiles. Our prayers and sympathies are with you, dear brethren, that, in the good providence of our Heavenly Father, you may still be instrumental in laying the foundations of our Master's kingdom in many of the distant waste-places of earth.

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* Our additions during the last year have been about eighteen hundred.

Though the national calamities, which have visited such wide-spread ruin upon our country, have very much reduced our resources and otherwise embarrassed our operations, we have to report 1,831 additions to the Church of Christ under the labors of our State evangelists the past year—a number fully proportioned to our means, in comparison with the work of former years. Thus it is demonstrated that, under the most unpropitious auspices, which could well be imagined, the gospel, preached in its purity, has lost none of its quickening power. Some of the most successful meetings known within our State for years have been held within the past few months. Indeed, in some localities, the people have heard with more candor and obeyed with more readiness than ever before. In view of this fact, it is a singular phenomenon of the times, that the sects around us are doing comparatively nothing toward proselying to their systems. We believe the chief reason for this to be, that they rely almost entirely upon passional excitements for denominational success; and in the presence of a counteracting and more absorbing excitement, they fail to command the interest and attention of the people, and are consequently powerless to act.

Brothers John Smith, W. T. Moore, John Shackelford, Joseph Wasson, John Rogers, Drs. W. H. Hopson and D. T. Morton, and any others from among us who may be present with you, are accredited as messengers to represent this body in your meeting.

Commending us all to the grace of God, we desire to be remembered by you in the bonds of Christian love and sympathy; and to live with you in that unity and fellowship which we trust shall make us one in rest and peace of Heaven.

W. H. HOPSON, *President.* Z. F. SMITH, *Secretary.*

FROM ILLINOIS MISSIONARY SOCIETY.

The Illinois Christian Missionary Society, in Session at Eureka, Sept. 1*st*, 1861, *to the American Christian Missionary Soceity, meeting at Cincinnati, sendeth greeting:*

DEAR BRETHREN—It is with hearts greatly encouraged that we write you of the condition and prospects of the cause of our blessed Master in this State.

Our last annual meeting was held at this place, commencing the last Wednesday of August.

Notwithstanding the greatly excited condition of our State, because of our national troubles, the meeting was by far more satisfactory and encouraging than any missionary meeting heretofore held in the State. There was the fullest representation of the brotherhood we have ever had; and throughout the entire meeting, the proceedings were characterized by a spirit of harmony, and a manifest willingness to spend and be spent in the great work of saving souls.

The report of our Corresponding Secretary of his labors and success during the year was highly encouraging. Over 1,200 have been added to different congregations in the State through the efforts of the association.

Several new congregations have been organized. Liberal subscriptions have been made to sustain the missionary work, amounting to about $8,000, and everywhere has been manifested an increased interest and confidence in our State Missionary Society.

We indeed feel that, in our missionary efforts, God is with us, and that to bless us; and we are determined to "double our diligence, and with renewed zeal press forward in the glorious work of extending the borders of Zion."

Dear brethren, we deeply sympathize with you in the discouragements and embarrassments which must *now* necessarily attend your efforts in the work of both Home and Foreign Missions; but may we not trust in God, in whose hands are the issues of life and death, who sees and controls the destiny of nations, and who will ever sustain those who put their trust in him, and strive to do his will. "If God be for us, who can be against us!"

Done by order of the Illinois Christian Missionary Society.

J. M. ALLEN,
B. W. JOHNSON,
A. D. FILMORE, } *Com.*

NEW YORK, Oct. 17, 1861.

ELDER D. S. BURNET, *Cor. Sec'y Christian Missionary Society*:

Dear Brother—Presuming that your society would be glad to receive reports from all the churches of the brotherhood, and believing that all churches who sympathize with your society should make it known, I take the liberty to inform you in regard to the church in this city. We have always felt a deep interest in the Christian Missionary Society. We desire its success. We have prayed for it, and will con-

tinue to invoke God's blessing upon it. Our heart's desires are that it may succeed in accomplishing the purposes for which it was established. This year we have sent our Sunday school collections, which will amount to about $60 per annum. Our church has raised about one hundred ($100) for Bro. Beardslee, to assist him in paying for the property held for missionary purposes. We have also contributed to our State Society one hundred ($100) dollars, beside aiding individual evangelists and feeble churches in our vicinity.

I greatly desire to be present at your anniversary soon to take place, but circumstances forbid. Fraternally yours,

GEORGE A. MERWIN.

NEAR LEXINGTON, KY., *Oct.* 21, 1861.

To the A. C. M. Society, meeting October 22d inst.:

Dear Brethren—I much regret that it will be impracticable for me to meet with you at your anniversary meeting of to-morrow, and have therefore desired to say that I feel great disappointment.

Your present convocation is one of unusual importance to the cause of missions, and also to the common interest of our Redeemer. Some have thought there would be no meeting, and others that it would be best not to attend if there should be one. I concur with neither of such statements. The greater the apparent difficulties surrounding us, the greater should be our efforts to sustain the work of God.

May God grant to you, and the whole brotherhood, a strong faith, an ardent love for him and the whole house of his Israel. May your meeting demonstrate that we are yet one, that the "unity of the spirit in the bonds of love," can and shall be maintained. May Satan's effort to divide us into sections be overruled; and may the gospel of our salvation triumph over all opposing foes.

Now is the day of our trial, and this is the day of our triumph.—"Watch ye, stand fast in the faith, quit you like men; let your things be done with love." Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

I would respectfully urge that in no event likely to happen, should you neglect to strengthen the mission and hands of our beloved Bro. Beardslee and his co-laborers. Let the work so successfully begun, be prosecuted to a more glorious triumph, in order that the pure gos-

pel may sound abroad over his entire island. When that is accomplished, you can then plant the truth in other fields.

Now may grace, mercy and truth be abundantly multiplied to you, and to all the dear children of God. Amen.

Yours, in the blessed hope,

GEORGE W. ELLEY.

Several interesting communications were received besides those included in this report, but there was no room for them.

THE PRESIDENT'S ADDRESS.

MISSIONS AND MISSIONARIES.

Missions and missionaries are contemporaneous with the drama of creation. They were, indeed, antecedent to man. Light—first-born of heaven—was the prime missionary of material nature. God said, "LIGHT BE, and *light was.*" But God immediately organized it. He instituted a college of light-bearers. The sun was constituted king of day, and the moon queen of night. Other missionaries were called into being, and when commissioned, became *planets*, or itinerant light-bearers in circles or circuits of perpetually increasing diameters. This material programme was beautifully adumbrative of a spiritual universe, in which there should be suns and moons, planets and comets of every diversity and degree of light and grandeur. We have, therefore, material light, intellectual light, moral light, spiritual light, and evangelical light, which is to man the light of life everlasting.

Of this last category, or species of light, we have but one Sun, which is the antitype of all other Divinely instituted light-bearers, and he is emphatically and most truthfully designated "*the Sun of Righteousness,*" who arose on the *fifth day* of the millennial week, with spiritual "healing in his wings."

He is emphatically "the light of the world and the life of man." He instituted a new system, of which he is, indeed, the Alpha and the Omega. He created a new world, of which he is the center and the circumference. He is in truth the light of the world that now is, and also of that which is to come—the true light of life everlasting, and has created a splendid system of light-bearers.

The definitions of the word *light*, occupy two entire columns in Noah Webster's English Dictionary. Physical light, or *white light*, is ascertained to be a *compound* of seven different colors, viz: red, orange, yellow, green, blue, indigo, and violet. It is unquestionably a material substance. It is in holy writ figuratively used to denote, God the Father, the Lord Jesus Christ, the Holy Spirit, the twelve Apostle, Divine and human knowledge, culminating in the gospel.

Christ's life was "the light of men." John the Baptist "was a burning and a shining light." But he was not *the light.* Jesus said, "*I am the light of the world;*" and again, "While I am in the world, I am the light of the world." John viii, 12; ix, 5. "He that followeth me shall have the *light of life.*"

Paul was made "a light to the gentiles." Acts xiii, 47. Jesus "brought *life and immortality to light.*" 2 Tim. i, 10. These may suffice as a specimen of the evangelical use of this most apposite and splendid metaphor. Knowledge is, indeed, metaphorically light, and ignorance metaphorically darkness.

Missionaries, evangelically contemplated, are, indeed, *light-carriers;* while the ministry of the church are merely candlesticks, or *light-bearers.* Both are indispensable to the spiritual growth and enlargement of the kingdom of the Lord Messiah.

There are no downy cushioned officials in the whole empire of the Lord Jesus Christ. From the commencement of his ambassadorship or public ministry to the last scenes of his life, he was always on the wing, going about doing good and healing the oppressed by Satan, whenever or wherever they met him in his path. The twelve original apostles, so far as all authentic record has reached us, were, with one exception, active, energetic and enterprising men.

But our great apostle to the gentiles, commissioned last of all, labored more abundantly than they all. He, has, too, with his pen, as with his tongue, labored more than all his compeers. Witness his fourteen epistles, covering a larger area than that occupied by any other apostle or evangelist whose works are extant.

Though dead, he yet speaks. He was, indeed, the model ambassador or missionary of Prince Emmanuel. His parish was gentile pagandom; concerning which people he draws largely on the evangelical prophet Isaiah, and also upon the sweet bard of Israel. The latter, in his seventy-second Psalm, prophetically enunciates the triumphs of Emmanuel in these words: "He shall avenge" (or judge) "the poor of the people. He shall save the children of the needy, and break in pieces the oppressor. They shall fear" (or reverence) "him as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the shorn grass, as showers that pour upon the earth. In his days shall the righteous flourish, and abundance of prosperity so long as the moon endureth. He shall have dominion from sea to sea, and from the river"—[the Euphrates]—"to the land of the Philistines, even to the frontiers of Egypt."*

This is a very lucid and interesting prophecy of the culmination of Messiah's reign. It cheers and animates the real Christian, assuring him that the reign of our Lord Jesus Christ is to be extended over all the lands and through all the languages of this earth. He must reign from the East to the West, from the North to the South, before he resigns the kingdom to his Father and our Father, to his God and our God.

The missionary spirit must be cultivated, enlarged, and greatly invigorated, before we can understand, realize and enjoy its fruits.—For this purpose we preface any attempt to interpret the prophecies by instituting an inquiry into the mission of the Holy Spirit. The twelve apostles were peremptorily commanded by the Lord in person not to depart from Jerusalem until they received the Holy Spirit.—This Divine personality was emphatically the Divine missionary of both the Father and the Son. His mission was audibly enunciated by a supernatural voice—"the sound of a rushing, violent wind"—

So Dr. Adam Clark and other commentators regard this river, here emphatically called "THE RIVER," most probably the Euphrates.

which echoed through the whole house in which they were assembled. There was also a sudden display of lambient tongues, brilliant as flames of fire, perching themselves upon the uncovered heads of the consecrated twelve eye witnesses and ear witnesses of the sayings and doings of the Divinely commissioned Author (literally *the Beginner*, and *the Consummator*) of *the Faith*. Heb. xii, 2. It was the most sublime, awful and glorious exordium or preamble the human eye ever witnessed or the human ear ever heard. It was, indeed, in every way, and in all respects, most consentaneous to the nature and character of the embassy of the Holy Spirit, to consecrate the grandest mission ever instituted in the annals of the world.

The most potent material agent known to humanity is fire. It dissolves all conglomerates, whether argillaceous, calcareous, silicious, or metallurgic. It finally consumes itself. "Where no fuel is, there and there only the fire goeth out." Prov. xxvi, 20. But there is a *spiritual fire*, much more intense than a material fire. "Our God," at one angle of vision "is a consuming fire." There is, indeed, at another angle of vision, a *non-consuming fire*, which all the oceans of earth can never quench. We do not deal profusely in paradoxes; for in them we have to deal in propositions contrary to received opinions, seemingly absurd, yet true in fact; and, therefore, we cheerfully submit to, and acquiesce in, the inspired oracles of apostles and prophets.

It is all important to a successful missionary that he be possessed of good common sense. But what is common sense? "A kind of instinct, a short process of reasoning, which enables the possessor of it to discern what is right, useful, expedient or proper, and to adopt the best means to accomplish his purpose." I accede to this definition of it, not on the authority of Webster, or any other lexicographer, but by observation and some little experience. It is not, alas! very common sense, though it ought to be. The Bible is the best treatise I have ever seen on good common sense. The proverbs of Solomon are, one and all, common sense, stereotyped by supreme authority. It should be called *good* sense, for it is not so common as we generally presume or assume.

It is the first qualification of a successful missionary of the cross.—"No cross, no crown," was the title of a little volume that I read with some profit in early life, but can not now tell when or where I found it. But as a missionary society, we should have it in our library. It is not a manual of the service-book of the Roman Catholic church. The writings of the evangelist Luke, now extant in his gospel and in the consecrated "Acts of the Apostles." is the best manual for every missionary, domestic or foreign, on which the sun shines.

It is the best summary I have ever seen of all that "Jesus began to do and to teach." The protracted and intense study of these two volumes or treatises, is the best missionary apparatus in Christendom that I have ever seen.

An evangelical missionary, duly and fully qualified for that field of operation, is no ordinary Christian man. He must, first of all, be supremely, and I might add, wholly and exclusively devoted to that work. His whole heart and soul should be consecrated to it.

2. He must be supremely a philanthropist, in the entire import of that word.

3. He must possess a practical knowledge of human nature, and of the most rational and successful manner of approaching it, in all its various forms, moods and tenses.

4. He must be a constant and devoted student of the oracles of the Lord Jesus Christ.

5. He must walk with God; or, in other words, he must place the Lord always before him and commune with him in his heart, and think and speak as in his presence when he addresses his fellow men on their eternal interests in this vast and glorious universe.

6. He must realize in his heart that he must give an account of his stewardship to him that judges and rewards every man according to his works.

7. He must be emphatically a man of prayer, in frequent communion with God, placing the Lord always before him, and looking up to him with all earnestness for his presence and direction in his utterances, that he may speak as he ought to speak, with all godly sincerity, simplicity and philanthropy.

These, one and all, are essentially necessary, indeed, indispensable, to his own happiness in the work, and to his usefulness and success as a missionary of the Lord Jesus Christ.

Missions and missionaries have, in the proper and full sense of the words, been indispensable in the whole economy of the universe. As already noted, who or what are the angels of God? Who were Moses and Aaron? Who were the patriarchal fathers? Who were the Jewish prophets? Who was John the Baptist? Who were the seventy disciples? Who were the twelve apostles? Who were Timothy and Titus? Who were the seven angels of the seven churches in Asia? Did they not one and all act as angels or messengers? And were they not virtually, if not formally, missionaries, in the full sense of the word!

Missionaries are now and have always been an element in the economy of heaven, in all ages and under all the dispensations of the affairs of the universe.

But most eminently, in the broad philanthropy of the gospel of the grace of God, stands the missionary institution. There is no special formula prescribed as to its inauguration or commission. That is left to Christian prudence and discretion.

Having in general terms and definitions surveyed and defined the import of the name and office of this great evangelical official, let us, in the first place, concentrate our minds upon the materials, or the *message*, of the evangelical missionary. In the second place, the *qualifications* necessary to the successful use of these materials. In the third

place, the *true missionary spirit.* And in the fourth place, the essentials to his success.

Our first question, then, is, *What are the special materials of the evangelic missionary?*

This we must not generalize, but rather particularize. We must not imitate a certain distinguished orator, who divided his discourse into three heads—1. "All things in general;" 2. "Some things in particular;" and in the third place, "Certain other things."

In the first place we are asked, What are the *special* materials of the Christian missionary work? Every thoughtful reader of the Christian Scriptures will doubtless respond—"*The Gospel!*" But in this age of more than "*four gospels,*" we are sometimes asked, What do *you* specifically call *the gospel?* The New Testament! No. The four gospels! No. Many men have "*four gospels,* according to Matthew, Mark, Luke and John." A gospel, in its materials, is, indeed found in each of these. But not one of them is "*the gospel.*"—What then? "The Acts of the Apostles!" No. Paul's Epistles! No. Peter's Epistles! No. John's Epistles! No. The Apocalypse! No.

The gospel may, indeed, be gathered or inferred from any one of them, provided only we believe them. But not one of them, nor all of them together, constitute the gospel.

"*What then is the gospel?*" the earnest inquirer will demand. We will not at this time answer this question. We shall hear Paul *declare* it, and Peter *preach* it. Paul is our gentile apostle, as Peter was, on Pentecost, the Jews' apostle. Let us, then, hear Paul declare it in less than five minutes:

"Now I remind you, brethren, of the gospel which I preached to you, which you also received, and in which you stand; by which, also, you are saved, if you hold fast what I preached to you; unless you have believed in vain. For I delivered to you first of all what I also received—that Christ died for our sins, according to the Scriptures; and that he was buried, and that he arose on the third day, according to the Scriptures; and that he was seen by Cephas, then by the twelve. Afterward he was seen by above five hundred brethren at once, of whom the most part remain until now, but some are fallen asleep. Then he was seen by James; then by all the apostles. And last of all he was seen by me also, as one untimely born. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God." * * * "Why, then, say some of you that there is no resurrection of the dead! But if there be no resurrection of the dead, then is Christ not risen! and if Christ be not risen, then is our preaching vain, and our faith is also vain; you are yet in your sins!"* This is the kernel of the gospel.

We quote from David Bernard's version, Philadelphia, 1842. Not because it essentially differs from the common; but because it is in better style than the common.

No man, no philologist, can *preach doctrines;* but any one conversant with doctrines may *teach* them. We *proclaim*, we preach, we announce facts and events. And such are the materials of the gospel. It is no theory, no philosophy, no doctrine, no speculation, no abstraction, no logical deduction, but a series of the most animating, soul-stirring, soul-cheering, soul-exhilarating facts, events, precepts, promises, consolations, joys, beatitudes—"an exceeding and eternal weight of glory," honor and blessedness! Such is the blissful gospel, and the blissful work of proclaiming it to Jew or gentile, barbarian, Scythian, bond or free.

Such is the most felicitating work, calling, or employment of the truly educated, benevolent and devoted evangelist or missionary.

Every evangelist is, in fact and very deed, a missionary to all intents and purposes. We have in the last and in the present century factitiously and fictitiously given names and titles to the pulpit tenants, that, were it possible, might make angels blush with shame;—such as "his *reverence*," "his *spiritual lordship*," "his *cardinalship*," "his *Rectorship*," "his *holiness*," "*Lord God the Pope*."

We find in our Lord's sermon on the mount three times three benedictions, or beatitudes, pronounced by him on three times three types of humanity. We can not do better than to report them to every missionary of Emmanuel, and to request each and every one of them to enunciate clearly and to announce audibly the nine species of happy characters. Here they are:

Happy are the poor in spirit; for theirs is the kingdom of heaven.

Happy they that mourn; for they shall be consoled.

Happy the meek; for they shall inherit the land.

Happy they that hunger and thirst for righteousness; for they shall be satisfied.

Happy the merciful; for they shall obtain mercy.

Happy the pure in heart; for they shall see (or enjoy) God.

Happy the peace-makers; for they shall be called the children of God.

Happy they who are persecuted on account of righteousness; for theirs is the kingdom of heaven.

Happy are you when men revile and persecute you, and say every evil thing against you falsely, for my sake. Rejoice and exult! for great is your reward in heaven: for so they persecuted the prophets who were before you!

In antithesis to these nine beatitudes of the Christian age, there is but one *apostolic* curse. It is, indeed, a fearful curse, which should make many a preacher tremble.

Paul to the Galatians, 1st, 8th, enunciates it in these words:—"Though we or an angel from heaven preach any other gospel to you than that which we have preached unto you, let him be accursed." It is duplicated in the next verse: "As we said before, I now say again, "If any one preach any other gospel to you than that you have received, let him be accursed."

The *one gospel*, we confidently affirm, is like its divine author, "the same yesterday, to-day and forever." It is not a doctrine. It is not a theory. It is not a philosophy. It is not an orthodoxy or a heterodoxy. It is simply a *declaration* of the grace, or favor, or mercy of God our Father, in and through the gracious gift and sacrifice of his only begotten and dearly beloved Son.

To meet the variegated conditions of fallen humanity, it is happily presented in various forms, and exhibited under diverse imagery.—Hence the three positive institutions—Christian baptism, the Lord's day, and the Lord's supper. Hence, too, all the parables or similitudes uttered by the Author and Founder of the gospel institutions.—During his whole public ministry, he was placing it in every conceivable attitude and position before the diversified minds of humanity, in all their innumerable shades and conditions. It is, indeed, one gospel for all time, for all nations, for all the possible conditions and varieties of human nature and human circumstances. Hence arose the necessity of adopting parables and imagery.

Our Saxon ancestors abounded in *spells*, in *magic charms* and *mystic songs*. They had their charms, consisting of occult words of mysterious power. To mysterize or mystify with them, was to conceal, to secrete or keep private. Hence they mysterized, or expressed themselves in enigmas, in dark sayings, which none but the initiated could comprehend.

The cabalists, or Jewish doctors who studied the cabala, or the mysterious science cultivated by the Jewish Rabbins, pretended to have received it from the ancient Jewish Rabbis, who pretended that it had been given to the ancient Jews by revelation, and transmitted by oral tradition; serving for the interpretation of the hidden sense of Scripture. This science consists chiefly in understanding the combination of certain letters, words and numbers; which are alleged to be mystically significant. Every letter, word, syllable, and accent of the law is supposed or assumed by them to contain a mystery, and the cabalists pretend through them even to foretell future events!

Such trifling is wholly reprobate in the sight of God and man.—Every oracle of God is worthy of God to be the author of it, and of man to be the object of it; and has, in itself, a rationale, a dignity, a grandeur, an excellency, an authority, that command the most profound regard and reverence on the part of every discriminating man to whom it is addressed.

"No man ever spoke like the Lord Jesus Christ." It is reported by Matthew that at the close of his first recorded speech, usually called his "sermon on the mount," which was heard by an immense multitude, assembled from Galilee, Decapolis, Jerusalem and Judea, and from beyond the Jordan; we say, it is said of them that they were astonished at his manner of teaching; for "he taught them as one possessing authority, and not as the scribes."

There is a moral grandeur in every man that honors the Bible in word and in deed. He may not be a *genteel* man in London or Paris,

but he will be a *gentleman* everywhere. And ought not every missionary of the Christian church to be a *gentleman?* Is not a *gentleman* a fruit of the Holy Spirit? He that doubts let him hearken to Paul, 2 Cor. x, 1: "Now I Paul beseech you by the *meekness* and *gentleness* of Christ, who in person, indeed, are humble among you, but being absent am bold toward you; I beseech you, I say, that I may not have to be bold when I am present, with that confidence wherewith I intend to be bold against some who regard us as walking according to the flesh."

Thus having surveyed a considerable area that legitimately comes within the latitude and longitude of the diocese, or field, of an evangelical missionary, we deem it expedient to concentrate our minds for a few minutes on the more prominent and special qualifications of an evangelical missionary. A mission, a missionary, and a missionary field, are one and all correlative terms. Each one requires the other two. Therefore not one of them can exist by itself. There must also be a consentaniety, or a correspondence of each one with the other two. We may have literary, scientific, moral, political and religious missions;—missionaries and fields of labor for each and every one of them.

Ours is, indeed, an *evangelical* missionary institution. Therefore our missionaries are *evangelists.* The gospel, as delivered to us by the eye and the ear witnesses of THE WORD, is our burthen and our theme. The testimony concerning Jesus of Nazareth is still our burthen or message, as attested by John the Apostle. "For," says he, "*the testimony concerning Jesus is the spirit of prophecy.*" Rev. xix, 10.*

The testimony given to Jesus by his Father on the mount of transfiguration, and before that, by the Holy Spirit at his baptism, is the most authoritative, unequivocal, perfect, and complete testimony ever granted to any missionary from the foundation of the world to the present hour. It is all in perfect symmetry, harmony and consistency with itself, with all Divinity, and with all humanity. Like all God's works in this universe, it is in perfect and complete harmony with itself, and in nothing wanting or redundant.

Love and hatred are the only two essentially active and operative principles in the spiritual universe. They are the counterpart of attraction and repulsion in the material universe. Love attracts. Hatred repels. They are the two most active powers or principles within the whole area of human knowledge. Love culminates in

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* The beloved Apostle John was an ardent lover of the Lord Jesus Christ, and therefore he was a great lover of the testimony given to him. The word *marturia*, translated, common version, by *witness* and *testimony*, occurs thirty-seven times; and of these John engrosses thirty to himself and leaves but seven to all the other apostles.

But we have *marturion*, of the same family, translated *testimony* and *witness*, occurring in all, twenty times. Of these he employs but one, and gives nineteen to Matthew, Mark, Luke, Paul and James.

heaven. Hatred culminates in hell. Love is the offspring of God; hatred is the offspring of Satan. Love is beauty; hatred is deformity. Love is happiness; hatred is misery. Love is the parent of peace; hatred is the parent of war. They stand to each other in eternal antithesis. Love is the quintescence of all good. Hatred is the quintescence of all evil.

Does any rational being hesitate which of these he shall choose, cherish, cultivate, and exhibit? Then he is beyond the pale of reason, argument or demonstration. He is bereft of all that is human, angelic or Divine. He has degraded himself beneath the beasts that perish. Such a one is not to be reasoned with. His ruin is perfect and complete.

We could not reason with him. He has excommunicated himself beyond its pale and jurisdiction. Anathema and maranatha are sculptured upon his heart. Few such cases, we hope, are to be found in our country, and certainly not one among our readers. Still the prayer is found written in the Christian Scriptures, "If any one love not the Lord Jesus Christ, let him be *anathema maranatha*"—*cursed until and when the Lord comes.*

We turn from this fearful and tremendous oracle to a more pleasing theme.

The Christian missionary is a missionary of love, joy, and peace.—He is a minister of reconciliation—not to reconcile God to man, but to reconcile man to God, and to himself. He has doubtless learned that God our Father is, in and by the Lord Jesus Christ, reconciling an alienated and rebel world to himself.

Rebel man, indisposed to and alienated from his own benignant, Divine, gracious and glorious Father and God, would never seek after him if left to himself. Man never once manifested a desire to return to his Father and his God until God his Father sought after him!—And even now, in the gospel age, after the gospel is proclaimed, we have to importune and beseech rebel man to be reconciled to his Father and his God. We have to announce and demonstrate the love of God, exhibited in the person, the mission, and the sacrifice of his only begotten and dearly beloved Son, as a *sin offering*, to gain an acceptable audience on the part of our fellow citizens, in this land of Bibles and of scientifically educated assemblies! Is not this fearfully true?

There is in fallen and degraded human nature a deep rooted enmity to the Divine Philanthropist, who humbled himself to be born in a stable, laid in a manger, and crucified between two malefactors, upon a cross which he himself was constrained to carry on his feeble and exhausted shoulders to the summit of the Hill Calvary, and there mocked, insulted in his dying agonies.

There never was, and we presume to say that there never will be, in all the cycles of an infinite future, such a demonstration of the hatred of man to God, and of the love of God to man, as was revealed and developed on the Hill of Calvary. Such an antithesis heaven or earth never before witnessed. The earth itself trembled. The sun con-

cealed his face, refusing to throw one ray of light upon the awful tragedy. The graves were opened. Their tenants awoke from the sleep of ages to gaze upon the universe-appalling scene. Such was the fearful price of man's redemption! And such was the ineffable love of God to man, "dead in trespasses and in sins."

But now our triumphant Lord, having vanquished death and the grave, and ascended up far above the visible heavens, is preparing mansions of ineffable glory for all that will gratefully accept his outstretched arm, and lay hold upon that crown of glory which he most graciously presents to all his sympathizing friends.

Such are the rudiments of the glorious gospel of the blessed God.

And need we ask, who, that believingly contemplates this most wonderful demonstration of the Divine philanthropy, would not most gratefully, most cordially accept, *at any price*, with full purpose of heart to honor him, this boon of life everlasting—of glory, honor, immortality—and of riches which no imagination of man can reach, and consequently no language of man or angel can express?

Indeed, our own Apostle Paul, in one of his beautiful spiritual abstractions, called it "*an overwhelming and eternal weight of glory.*" 2 Corinthians iv, 17. This is, indeed, one of Paul's splendid solecisms. His soul seems to have been so oppressed with glory that his power of expression was at the moment paralyzed. It was truly an overwhelming weight of glory. What a charm in this word *glory!* Who is proof against the charms and attractions of glory! Even political glory, in our own enlightened country, has charms ineffable. And yet it is on all sides and in all parties compared to a beautiful bubble, a vessicle of water, or any fluid inflated with air. So Newton defined it. Yes, the immortal Newton, who had as much of it, and of earth's best quality of it, as any man that lived in his generation, or that has since lived. There is, indeed, a true glory, and there is a false glory. Jesus, the Divine Jesus, received both glory and honor of the superlative degree, when on the holy mount of transfiguration. "He received from God the Father both honor and glory when there came such a voice to him from the exalted glory—This is my beloved Son, in whom I am well pleased! HEAR YOU HIM!"

It has numerous and diversified forms. It has, too, a literal sense as well as a figurative sense. We have the glory of the stars, the glory of the moon, and the superlative glory of our sun. And even star differs from star in relative glory.

Honor, praise, fame, renown, celebrity, are, in metaphorical currency, all-glorious, all-captivating, all-alluring, all-fascinating, all-beatifying. And yet every earthly form of them is as evanescent as the go den-gilded butterfly. But incomparably beyond all these, there is "an exceeding and eternal weight of glory," positive and real, which wholly transcends, and surpasses all these, in their most splendid and gorgeous magnificence. There is, too, an ascension from glory to glory interminable, which neither man nor angel can conceive, and

therefore can never express. "Come, then, eternal silence," muse its transporting splendors.

All State and church missions have their peculiar interests. But the area and design of the latter ineffably transcend the area and design of the former. State missions have the material and temporal interests of worldly society committed to them. But church missions have the spiritual and eternal interests of Christian society committed to them. The commission of the former is from human authority, while that of the latter is from Divine or Christian authority. The State constitution is the creation of man; the church constitution is the creation of the Lord Jesus Christ. The constitution of the State has materialities for its theme and supervision; the constitution of the Christian church has spiritualities for its theme and supervision. Thus far they are most clearly distinguishable. The church is not the world; nor is the world the church.

Flesh and faith are positive existing realities. No nation, state or empire can exist without them. The State and the Christian church are both founded in part upon flesh and faith. But there are many forms of flesh and of faith. Paul has fully developed these varieties of flesh and of faith in his epistolary communications, and, therefore, we shall at present merely refer to them.

These thoughts, however, must more or less permeate the mind of every missionary who enters upon his work with wisdom and discretion. The Great Philanthropist is our beau ideal of an evangelic missionary. He had one grand theme, and that was the reign or kingdom of heaven in the heart and life of fallen man. He never lost sight of this. *The reign of heaven was his standing theme.* Not the outward, but the inward reign of the Lord Messiah in the heart of man.

The love of God to man, and the love of man to man, were his soul-absorbing themes. His motto virtually was—"He that dwelleth in love dwelleth in God, and God in him" This is a superlative commendation of love which should permeate the heart of every Christian man, and more especially of every Christian evangelist.

Such are the axioms which ought to be entertained, cultivated, and cherished in the heart of every evangelist, or missionary of the gospel of the grace of God.

The highest office in the universe is that of an embassador * of the Lord Jesus Christ. Such, superlatively, were Peter and Paul—the former to the Jews, the latter to the gentiles. Jesus the Christ was, indeed, the Embassador of JEHOVAH ELOHIM, and Plenipotentiary of the universe. The preamble to his commissioning the Holy Twelve, is most sublimely classical. It is in these words: "All *exousia*, all *authority* in heaven and earth is vested in me." In pursuance thereof,

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* *Embassador*, not *ambassador*. We have an *embassy* in our English vernacular, but not an *ambassy*; and, therefore, we should have an embassador, and not an ambassador. It is an anomaly intolerable, we care not who uses or employs it. See Webster; but more especially, see Blackstone.

"Go and [literally] *disciple* all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit."

But all that we have said on this occasion is only prefatory to the proper appreciation of Christian missions and Christian missionaries. The preamble to many a bill is, however, much longer and broader than the bill itself. And on this occasion we have thought it expedient to be exegetical and expository in advance of the great subject of Christian missions. The truly earnest Christian must of necessity take a paramount interest in the extension and enlargement of the kingdom of the Lord Messiah. This is, indeed, humanity, in the superlative degree. If any nation or country in amity with us is in a state of physical starvation, in want of the bread of this present life, does not our humanity superlatively awaken into an efficient relief and contribution in its behalf? And how much more important is the supply of the true bread of the life everlasting than of that which perishes in the using of it! When we think of the untold millions of our species, participants with us of a common humanity, who are starving for the want of the bread of the life everlasting, how can we withhold from them that which we appreciate as our superlative glory, honor, and happiness! The best, the greatest, and the strongest proof of our appreciation of the gospel of our salvation, is our ardent desire and effort to send it with all speed and with all liberality to those who are perishing for lack of this paramount necessity—the glorious gospel of our eternal salvation!

The strongest proof of our appreciation of the gospel of the grace of God is our liberality to send Bibles and missionaries of all languages to the millions of pagans in our own country, and in all foreign countries, to the extent of the means and opportunities which our Lord, the King eternal, has so abundantly vouchsafed to us.

Do we pray to our Heavenly Father, or to our Lord and Redeemer, to send out reapers to gather harvests of souls into his kingdom!—Do we expect another Pentecost? Do we expect another outpouring of the Holy Spirit? We know that there are some visionary *preachers*, as they are called, who are praying for another Pentecost, and who have been doing so for centuries past; but there never was, nor is there to be, a second Pentecost. Like myriads in Old England and in New England, they are repeating weekly, and sometimes daily, "Thy kingdom come." A monumental proof that they never understood the meaning or design of the first petition of the Lord's prayer. His prayer was answered on the first Pentecost after his coronation. That kingdom came on that day. No intelligent Christian man could now in all earnestness say to the Lord Jesus, or to his Father, "Thy kingdom come." We may, indeed, evangelically pray for its enlargement, for its progress. at home and abroad. But to pray, as old England does "every Sabbath," once and again, in her church service, "*Thy kingdom come*," only demonstrates a shameful ignorance of the whole sermon on the mount.

They do not believe that on the first Pentecost after Christ's glori-

ous ascension into heaven, and his coronation there, his reign or kingdom positively commenced. Not one Christian convert of that day ever afterward prayed, "*Thy kingdom come.*" For Peter told them in that opening speech that he was then crowned head of hts church. His words are—"Let all the House of Israel know assuredly that God" (the Father) "has made the crucified Jesus both Lord and Christ." His coronation immediately succeeded his ascension.—Hence a publication of that soul-engrossing fact—the coronation of the son of Mary and the son of God, in one personality, as absolute monarch of creation—as head over all things in heaven, earth and hades—was made in Jerusalem—the city of the Great King—on the self same day on which God said, LIGHT BE, AND LIGHT WAS.

Jesus rose from the dead on the same day that God delivered, on Mount Sinai, the Law. That was the sixteenth day of the month Abib, and the first day of the week. The Pentecost happened this year on the first day of the week. It commenced on the fiftieth day, reckoned from the first day of unleavened bread; that is, on the morrow after the paschal lamb was offered.

The law of this feast is found in Leviticus xxiii, 15, 16, in these words:—"And you shall count to you from the morrow after the Sabbath,"—that is, *the first day of the week*—"from the day that you brought the sheaf of the wave offering, seven Sabbaths shall be complete—even to the morrow after the seventh Sabbath, shall you number fifty days."

This fast was instituted in commemoration of the giving of the law on Mount Sinai, in Arabia; and is, therefore, called by the Jews, *Shimchath Torah*, "*the joy of the law*," and frequently, "the Feast of Weeks." "At the Passover, Jesus Christ, who was typified by the paschal lamb, was sacrificed for the sin of the world, and by this sacrifice, redemption from sin and Satan is now procured and proclaimed.

On the first Jewish Pentecost, God gave his law, accompanied with thunderings and lightnings. On the last Jewish Pentecost, God sent down his Holy Spirit, like a rushing, mighty wind, and tongues of fiery brilliancy sat upon each of the twelve apostles.

Thus was the gospel age, the reign of grace, inaugurated. This is the theme, the glorious theme, of every evangelic missionary. He begins and ends with Him who is *the Alpha* and *the Omega*, the Beginning and the End, the First and the Last: His person, Divine and human; His character, holy, harmless and undefiled; His office, mediatorial, embracing in it the prophetic, the sacerdotal, the regal, in all their powers and charms and attractions. There is not, indeed, in all the circles of earth's officials, up to the loftiest monarch or most imperial autocrat, a more truly honorable and ennobled personage than a whole-hearted and soul-devoted missionary of Prince Emmanuel.

Who, then, inspired with the spirit of love and of a sound mind, possessing the essential attainments and the opportunity of consecrating himself to the work of an evangelist, or of a Christian mission-

ary, would not most cordially embrace it, and most cheerfully devote himself and all his powers and attainments to a work so honorable, so useful, and so beatifying to himself and to his brother man!

If God so loved the world, dead in trespasses and in sins, as to send from his own bosom his dearly-beloved and only-begotten Son to sacrifice himself in order to ransom his enemies, and to elevate them to the rank and dignity of the sons and daughters of the Lord God Almighty, should not we, who have realized his love and enjoyed it in our hearts, most cheerfully glorify him and beatify them, by alluring them into his family and inducting them into the enjoyments of all the privileges and honors of the sons and daughters of the Lord God Almighty!

Christianity is an embassy of love. It is the consummation of philanthropy—not of human, but of Divine philanthropy. It embraces alike the frozen Icelander and the sun-burned Moor. It brings the forlorn wanderer into the bosom of his Father and his God, and cherishes him as an adopted son and heir of God, and of glory everlasting in the presence chamber of the Lord of hosts. Who that is *compis mentis*, of sound, disposing mind and memory, would not honor himself with a throne at the right hand of God!

Has not the Lord of hosts said—"He that overcomes shall sit down with me on my throne, even as I have overcome and sat down with my Father on his throne? Is there now, or was there ever, an argument of such transcendent power and attraction as this! Never, never, never.

One word to the missionary—the true, the genuine, the whole-hearted missionary—and we shall sit down.

Your commission is one of transcendent honor and glory. A true, a liege missionary of the Lord of hosts, is the beau ideal of all missionaries. Heaven, immortality, eternal life, a peerage in the heaven of heavens, are pregnant with motives and arguments of transcendent eloquence and power. The sun shines not upon a more splendid object, viewed in all its bearings, influences, and results in time and eternity, than upon an accomplished and whole-hearted and soul-devoted missionary of the Lord Jesus Christ, laboring to reconcile man—fallen, ruined and wretched man—to his Heavenly Father, through the sacrifice and mediation of his only-begotten and dearly-beloved Son.

When viewed in all its bearings and results, is not the Christian missionary the climax of all callings, of all honors, of all glories, of all beatitudes vouchsafed to mortal man?

Hear Daniel the prophet, chapter xii, 3—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

May the good Lord animate and inspire us, one and all, with still more Christian zeal in this richest, and best, and most felicitous of all human enterprises, so prolific of glory to God, and of present and everlasting good to man!

A PLEA FOR ISRAEL.

BY M. J. DENNIS.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts iii, 25, 26.

"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy."—Romans xi, 30, 31.

The advocate of the cause of Israel has this important advantage, that the people for whom he pleads, are expressly pointed out as the objects of compassion in the oracles of God. This is peculiar to the Jews *as a nation*. They, only, are mentioned by name; respecting them only are special directions given; in connection only with seeking their good are peculiar promises recorded; the result of their conversion is the full blessedness of a sin-ruined world. Yet, the peculiar claims of the Jews have been generally overlooked, and even serious Christians have been too ready to deny them, and, by every species of argument, by the most far-fetched interpretations of Scripture, derived from tradition, to set them altogether aside, and to deny them a standing even on the broad platform, which is common to all the intelligent creation of God. Hence their interest has been long neglected, and the ancient people suffered, generation after generation, to pass away untaught, uncared for, almost as much as if it had been expressly commanded that the gospel should not be preached to the Jews.

In these days, our duty toward that people, and our privileges in its discharge, are beginning to be better understood; yet, even now, the numbers who are deeply concerned on this subject are few—and the vast majority of Christians, even of serious-minded men, take no part in the advancement of this holy cause. Hence the necessity of urging upon the church her duty of seeking to arouse herself to exertion and to prayer, that she may fulfill her high office, and, to the Jew as well as to the gentile, preach, in every land, the gospel of her Lord.

The subject of my present discourse is, *The Duty of the Christian Church toward the Jews*—our duty toward them as immortal beings, who are ignorant of the way of salvation—a duty which is incumbent on us as Christians desirous of obeying our Master's commands and of promoting his glory.

I think, that in exertions for the extension of Christ's kingdom, by the instruction and conversion of men, the Jews have, next to your own families, the first and strongest claim.

The apostle affirms an important principle, when he directs us to

"do good unto all, especially unto them that are of the household of faith;" and he announces a startling truth when he tells us that "if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel." From both which it inevitably follows, that your own families have the first claim upon you, and your fellow citizen the second. In your own cities, the institutions for the poor, the instruction of the ignorant, the relief of the distressed, have all paramount and irresistible claims; and we ought to suspect the sincerity of our Christian profession, if, while we are extending the hand of pity to distant objects, these, at our very doors, are passed by, and their seen and known distresses are unheeded:—"He that loveth not his brother, whom he has seen, how can he love God, whom he has not seen?"

We are verily at fault concerning our brother, if, when we know the "anguish of his soul," and are aware of his spiritual necessities, we leave him in the dark pit of unbelief and ignorance, or deliver him up to the first party of Ishmaelites who may desire to sell him to the Egyptians. Yet, how has it been? The great mass of the population of many of your large towns are almost ignorant of the truth of Christianity: tens of thousands of their children are untaught, uncared for, and vice—the produce of neglected moral culture—abounds; as do rank and poisonous weeds where no hand of the husbandman cultivates the soil.

Here, then, is your *first* duty—if you would save your country, if you would preserve your national character, if you would not have *Ichabod* inscribed on your national banner, and the generation who may succeed you cursing their father's memories; because that to them were given the means of averting the terrible catastrophe which has befallen, and they used them not.

Your next duty, I think, is toward God's ancient people.

If you take the numerical estimate that there are eight hundred or a thousand millions of heathens, perishing for lack of knowledge, while there are but eight or ten millions of Jews, and ask, who ought to have the first place in your sympathies, and to be the first objects of your care? the reply would probably be—the heathen. They have immortal souls as well as the Jews; they are in equal danger of perishing; they seem to cry from every land, "Come over and help us;" they have our first claim. This might be the answer, and if it be not the correct reply, it is the popular one. But I question whether, even on this ground, there be any prior claims on the part of the gentiles. The gospel does not address itself to Jew or gentile, *as such*, but to each as a sinner. It does not address nations, but individuals; and since all have sinned and come short of the glory of God—since the great object of preaching the gospel is to save souls—Jew and gentile must be classed together, and the result is "there is no difference between the Jew and the Greek;" that, even on this lowest possible ground, leaving out everything which is peculiar in the case of the Jews, the Gentiles have no claim which may not be equally urged in behalf of

the Jews. Admitting, then, that it is the duty of the church to preach the gospel to every creature, the Jew is as much the object of Christian duty as the Gentile; and the gospel is as much intended for the one as for the other. It is, therefore, the duty of the church to preach the gospel to the Jews. It was the privilege of the apostle to the gentiles to say, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the *Jew first*, and also to the Greek."

But this peculiar people have special claims on the exertions and love of the Christian church. I will now briefly consider some of these.

First, let us inquire what was the mind of our Lord with reference to them? In Isaiah lxii, 1, we read, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." In the sixty-first chapter, we read, "The spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings to the meek; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." The same person speaks in both chapters; and we find in Luke, chapter 4, that when our Lord had read this passage in the synagogue of Nazareth, he said, "This day is this Scripture fulfilled in your ears." He therefore gives expression to his own earnest feelings for Zion and Jerusalem. It is he who says, "For Zion's sake will I not hold my peace," and "keep not silence; give the Lord no rest till he establish, and till he make Jerusalem a praise in the earth."

When ~~our~~ Lord was fulfilling his personal ministry, he declared, "I am not sent, but unto the lost sheep of the house of Israel." He charged his disciples not to "go into the way of the gentiles," not to "enter into any city of the Samaritans," but to "go rather to the lost sheep of the house of Israel."

Who can hear his touching lamentation over their coming ruin? who can behold him weeping over impenitent Jerusalem, and not see the manifestation of that same anxiety which he expressed through his prophet Isaiah? And then, when they had indeed rejected him, had scorned and derided him; when they had given him into Gentile hands to be scourged and crucified; when in his bitterest agony, what were his feelings toward them? "Father forgive them, for they know not what they do!" What compassion was here! He even excuses their act, and pleads their ignorance—"they know not what they do!" Father forgive them! When he was risen from the grave had his mind toward Israel changed? Oh, no! When he commanded his disciples to teach all nations, he told them to begin "at Jerusalem"—beginning with the people for whom, on the cross, he prayed.

Here we have the indications of our Saviour's mind—his intense, his enduring love for the guilty nation. Ought we not to be like minded with him? Ought we not, at least, to look with a more than common

interest on the objects of *his* more than common regard? The apostles, in full sympathy with their Lord, understood the commission in exactly the same way. Paul says, "My heart's desire and prayer to God for Israel is that they might be saved." It was not a mere desire, a mere wish, which, perhaps, some or all of us may have; but a *heart*-desire, which resulted in action—action that involved self-denial; action which exposed him to perils, and to imminent danger of his life.

No sooner is he converted and appointed the apostle to the gentiles, than he begins his ministry by preaching *first to the Jews.* "Straightway he preached Christ in the synagogue," at Damascus. Follow him in his course from one gentile city to another. Why goes he *first* to the synagogue in each case? Why does he tell the Jews at Antioch, "it was necessary that the word of God should *first* be preached to you?" Why are we told that, at Thessalonica, he went, as his *manner was*, into the synagogue? Does not the example of the apostle teach us that the direction of our Lord was not to be limited to merely beginning at Jerusalem, but was to characterize the preaching of his apostles, and their coadjutors in preaching the gospel? In our text, Peter says, "Unto you *first*, God, having raised up his Son Jesus, sent him to bless you, in turning away *every one of you* from your iniquities."

Again, the Jews have peculiar claims upon us, as being our elder brethren in the household of faith.

The way of salvation has ever been the same. There have been different dispensations—the Patriarchal, the Mosaic, and, now, the Christian; but the same gospel has been preached and believed in under all. Job knew that his Redeemer was the *living one*, and Abraham rejoiced to see the day of Christ. The law, in all its types, preached Christ to the Jews—and *the spiritual rock* which followed them was Christ. All the salvation preached by David, and all his desire, was in the covenant concerning the Christ. Thus, as I remarked above, there has been, in the different administrations, "the same Lord;" and all believing men, from the first penitent who cried, "God have mercy upon me a sinner," down to the last, over whom angels are rejoicing, were members of the same family.

The Jews, as a nation, were once the visible representatives of this ancient family—"the household of faith." They are no longer so.—They left their father's house; they are cut of from its privileges, and wander afar, while the gentiles partake of the children's heritage, and enjoy the blessings which once were theirs. The great Father of this family loves them still. They are the "dearly beloved of his soul," whom he has given into the hands of their enemies; and of them he says, "I have loved thee with an everlasting love; how shall I give thee up, O Ephraim? Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still." And in this present dispensation he declares, they are "beloved

for their fathers' sakes; for the gifts and calling of God are without repentance." If the Father of the family still loves them, what should our disposition toward them be? Shall we act the part of the elder brother, who shared not in his father's joy over the returning prodigal? Shall we thus look on our brother in the day of his calamity? The expression of our Father's love shows us what should be our feeling. He has the right to chasten—we the privilege of sympathizing with them, and helping them in their punishment. As the elder brother, suffering indeed, wanderers from the household into which we have been admitted, he claims a brother's part. The children's bread is ours. Richer mercies than they possessed are ours, which came to us "through their unbelief." Shall we not invite them to return, to come to the feast of the rich banquet, which our Father has prepared, that there may be joy throughout his household; "for this his Son was dead," but he shall be made "alive again; was lost," and shall be "found?"

Again, the Jews have transmitted to us all our spiritual mercies.—The Holy Volume was written by inspired Jews; they were its preservers, and on this account "their debtors we are." They, too, have been chosen of God, as the peculiar people through whom the Redeemer should come.

> "Theirs were the prophets," theirs the priestly call;
> And theirs by birth the Saviour of us all.

To no other nation do we owe so much. If our laws are wise, and our national blessing great, we owe them to that book which we have received from the descendants of Jacob. From its pages alone can we derive the true principles of justice and Christian polity. We, then, the Christian church, and citizens of the United States, are especially indebted to the Jews. For the great reformation, achieved by Martin Luther, by which the incumbrance of Romish superstition was cast off from the church, when she arose to new life, and opened to our fathers and ourselves the word of the living God, we are indebted to the Jews. From a converted Jew, Nicolas de Lyra, who flourished in the beginning of the fourteenth century, both Wickliffe and Luther learned the true mode of interpreting the Bible;—and thus *a Jew* became the precurser of the reformation. The author of the best Latin translation of the Old Testament, Tremelius, the friend of the reformers, was a Jew. Thus may we trace our blessings to their chosen instrumentality, and recognize in God's ancient people the greatest benefactors of our race. Surely, then, gratitude has its claims, and we are bound by all its sacred ties, to seek the spiritual welfare of Israel.

To this it has been replied: True, yet they are but instruments in the hands of God. They were not, of their own choice, the means of communicating these blessings to us. It was "their fall which was the riches of the gentiles," and, therefore, we owe them no gratitude.—They did not intentionally bestow these gifts on us. We must look

beyond them, to God the fountain; not to the channels through which his bounty flowed. Such reasoning would banish gratitude from the world. Does not every mercy come originally from God? Can we receive the smallest benefit through our fellow men, which does not originate in Him? Yet, while we adore and magnify the *great Giver*, is it not our bounden duty to regard the instrumentalities which he employs? God has, in mercy, so constituted our nature, that the happiness and well-being of human society depend upon the exercise of gratitude one toward another. Yet not one of us is anything more than an instrument used by his hand.

Centuries of neglect, of wrong, of cruelty, in many nations, urge their claim on us. The church has withheld the blessing which it was her duty to bestow. The Jews ought never to have been shut out from her compassion, nor excluded from the offers of favor; much less ought scorn, contempt, and wrong to be practiced toward them, by those who bore the Christian name. Justice, therefore, cries aloud, and her voice gathers strength and vehemence from her pressing claims of the past. The true penitent desires to make restitution in every case where he has inflicted injury or withheld that which was due to another. Repentance without this is but a mockery, a counterfeit. Suppose, as an illustration of the way in which we would apply this in the present case, that a fortune has been bestowed for the joint benefit of ourselves and another; and that in process of time, through his negligence and your own selfishness, the whole, or most of its benefits, came into our hands, we knowing that we have no right to exclude him from his portion, contrary to the will of the original donor; and that it was, moreover, especially commanded that we should continually offer to him a share equal to our own. Years pass away, our wealth accumulates, his poverty becomes deeper. We are raised to the highest point, he is sunken to the lowest depth. Our exaltation has arisen from the enjoyment of what he had a right to share. On our discovery of the impropriety of our conduct, what would our duty be? We have withheld what was not ours, and conscience says, restore it! The word of God says, restore it! Justice says, restore it! Pay back every dime. We can not undo the deeds of the past injustice. We can not blot out the remembrance of past anguish, but we can restore, to the rightful owner, that which is his! For centuries the Christian church has been withholding that which was due to the Jews. A blessed heritage was given "both to the Jews and also to the Gentiles." The Gentiles partook of its benefits; the Jews slighted their portion. Christians saw their folly, blamed them, scorned them, reproached them, and kept all the inheritance intended for both, to themselves. It was our duty to be ever inviting them to participate with us though they were rebellious. Yet, instead of this, we have selfishly appropriated all to ourselves. We can not recall the past. We can not restore what has been withheld; all that we can do now, is to invite them more pressingly; to beseech them more earnestly to return. How beautifully the long suffering of God is exhibited in his *repeated* invitations to his rebellious people. He whom they

grieved in a thousand ways, and from whom they continually departed, wearied not in his offers of mercy, in his gracious invitations, in his earnest pleadings, in his oft-renewed expostulation. Prophet after prophet did he send to warn and instruct them, and when their voices were unheeded, he sent to them his only begotten Son; and when they had rejected him, and when the ministry of reconciliation was committed to his chosen messengers, and Gentiles were admitted to share in his spiritual heritage, then there was a special direction given which was to characterize Gentile ministration. The apostles were to begin by inviting them with whom they were fellow-heirs, and who had made light of their blessing, to return, and believe, and live. O, if such is the compassion of the infinitely Holy One whom they have offended, whose mercy they have slighted, what ought our pity to have excited sus to do for them.

If the claims of gratitude for their instrumentality, and then the claims of justice be added to the calls of pity, may we not be well overwhelmed with remorse for our past neglect? Ought we not to be aroused to earnest prayer and diligent, untiring exertion, that as we can not recall the past, we may improve the present; and while there is an opportunity, do good, especially to them who were once the household of faith.

But it is often urged that the Jews are under a judicial blindness, and that, therefore, our efforts for their conversion must be in vain. To this it might be sufficient to reply, that their state is the same now, not worse than it was in the Apostle's days. He never acted as though they were given up by God, until they had personally, each man for himself, after the gospel had been preached to him, as at Antioch and in Rome, rejected the truth. Is it right then for Christians to apply to the whole mass of the Jewish nation to whom the gospel has *not been preached*, words which the apostle applied to them only, who, in consequence of their rejection of a preached gospel, are spoken of in such awful terms.

The blindness which came in part on Israel, was the consequence, not the cause, of their unbelief, which led them to reject Messiah. It came not upon them after they had rejected him, but before; and, therefore, there can exist no reason against preaching the gospel to them.; which did not exist when Peter, and James, and Paul, and other apostles, proved from the Scriptures that Messiah was come, and that Jesus was he. Myriads of them then believed; great numbers of their priests were obedient to the faith. The first Christian church, its bishops and deacons, were of that people; and the first Christian martyrs were the descendants of Jacob. Even here their high pre-eminence was seen. The Jews first wore the crown of martyrdom.

The state of the Jews, as to blindness, is not described in the Scriptures in such awful language as is that of the Gentiles. The testimony of the Christian missionary to the heathen, is that their state is the same now. Yet in this case, God gave them over to a reprobate mind, their foolish heart was darkened, their very wretchedness is made the

ground of their strongest appeals. Both Jew and gentile may adopt the language of Paul, and ask, "What then, are we better than they?" The answer is the same: "By no means, for *all* have sinned and come short of the glory of God." The peculiarity of the language of the Bible respecting the Jews, arises from the peculiarity of their position. They only could be described as blinded *in part;* because they only had the means of illumination. They only could be said to put away from them eternal life, because they only had had it offered to them. Of them only could it be said, the vail is on the heart when Moses is read, because they only had the institutions and writings of Moses. The language of the Scriptures with reference to the gentiles, was absolute, and when Paul said, "Lo! we turn to the gentiles," he only placed them, to whom the gospel was preached, in the same position with the Jews. The vast majority of the Gentiles rejected the truth when proclaimed to them, as they do to this day. "They think themselves unworthy of eternal life" as much as the Jews did. The gospel is still a "savor of death" unto many.

The assertion that judicial blindness rests upon the Jews, should never be made until the gospel has been clearly and repeatedly placed before them in vain.

The days are past for the long repeated objection, that "the time is not come." Facts prove that the time to have mercy on the repentant and believing Israelite, as well as on the Gentile, has ever been present. The time to favor the nation—to restore the nation—to rebuild Jerusalem—may not have arrived; but, as regards preaching the truth, and the exercise of mercy to the soul, "*now* is the accepted time, now is the day of salvation."

And in conclusion, let me say: let us for our encouragement, in seeking the welfare of the ancient people of God, look at events connected with their conversion. Some of these events, we believe, will be, Union among Christians, who will "see eye to eye when the Lord shall bring again Zion," the prevalence of righteousness over all the world, the establishment of the reign of Messiah, after he has consumed antichrist by "the spirit of his mouth," and destroyed him with the brightness of his coming."

Then the whole creation shall be delivered from the bondage of corruption; then Satan shall be bound; then the renewed earth shall teem with fruitfulness; then the inferior animals shall lay aside their ferocity; then elemental strife shall cease; then the Sons of God shall be manifested; then the kingdoms of this world shall become the kingdoms of our God and his Christ; then the saints shall reign with their Lord, and all the wide world shall be filled with peace and unspeakable joy. The groans of creation will be ended; no sighing; no tear of a sorrowing, of a bereaved one; no groans from the bed of languishing; no shout of strife and discord from the field of battle; no brother's blood crying for vengeance; no mute appeals from suffering and oppressed creatures raising up before God; but all creation shall rejoice—the

hills, the valleys—the forest and the plain shall praise the Lord. The mighty waters of the deep shall murmur his praise, and man, again the priest and lord of this lower world, shall give verbal expression to creation's gladness, and from all parts of the world send up the comprehensive hymn, proclaiming the cause of this fullness of blessing, "Hallelujah, for the Lord God omnipotent reigneth. Hallelujah!"

CIRCULAR.

MISSIONARY ROOMS OF A. C. M. SOCIETY,
Northwest Corner Eighth and Walnut sts.

All communications or remittances of money intended for the Missionary Board, should be addressed to D. S. BURNET, Cincinnati, O.

Correspondents should be particular to write very legibly their names, postoffice address, county and State.

If an error should be discovered in accounts, please report it.

Periodicals, minutes of State conventions, or other records of public, religious and benevolent institutions, in all parts of the world, are especially desired.

Correspondents will please notice that all business letters will hereafter be bound up in volumes, for preservation; therefore they should be legible, containing clear statements and correct statistics, irrelevant matter and remarks of a confidential character being written on a separate piece of paper.

Rare books will be thankfully received, as the nucleus of a missionary library.

Missionaries and Agents are required to make monthly reports to the Corresponding Secretary. This is a condition of all contracts, and contracts are void when the reports cease. All Agents and Missionaries appointed by the Board will receive certificates of their appointment, signed by the Corresponding Secretary.

Any annual member, or member for life, or life director, or contributor to our funds, who shall fail to receive the Annual Report by January 1st of each year will have it mailed to him upon application.

It is particularly desired that all moneys due the Society be sent in as soon as possible, as we could employ more than ten times our present resources in the Home field alone.

☞It is desirable that the Missionary Society have files of all our periodicals. Will the several editors send each their several sheets to D. S. BURNET for that purpose?

☞Will all our periodicals please insert the above circular, and subserve the interests of the cause thereby?

EXTRACTS FROM THE CONSTITUTION.

ART. II—The object of this Society shall be to disseminate the Gospel in this and in other lands.

ART. III—Every Christian church, and all associations of churches, co-operating with this Society, by contribution to its funds, shall be entitled to representation equally at the annual meetings.

ART. IV—Every person paying one dollar, shall be a member for one year; every person, paying twenty-five dollars, shall be a member for life; and every person, paying one hundred dollars, shall be a director for life.

ART. IX—All contributions, given for any specified object, shall be so appropriated, or returned to the donor or his lawful agent.

ART. XI—All the officers, managers, missionaries or agents of the Society shall be members in good standing in their respective churches.

ART. XIII—The annual meeting shall be held in Cincinnati on the Tuesday after the third Lord's day in October, or at such other time as shall have been designated by a previous annual meeting.